

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

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LONDON, SATURDAY, OCTOBER 2, 1909.

[ONE PENNY.]

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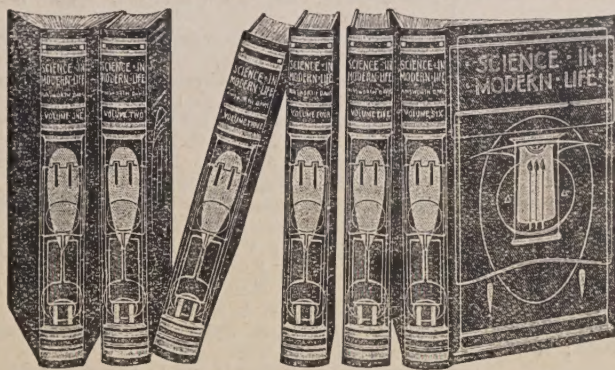
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The attendance of all friends of the Institution is invited.

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OUR CALENDAR.

SUNDAY, October 3.

LONDON.

Acton, Creffield-road, 11.15, Rev. J. ARTHUR PEARSON; 7, Mr. STANLEY PENWARDEN.
Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Rev. R. K. DAVIS, B.A.
Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON. Morning Communion.
Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. P. W. STANGER; 6.30, Mr. C. F. HINTON, B.A.
Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. GORDON COOPER; 7, Rev. HENRY RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. L. P. JACKS, M.A.
Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford, High-road, 11, C. F. HINTON, B.A.; 7, Rev. T. E. M. EDWARDS.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., Harvest Festival, 11, Dr. F. W. G. FOAT; 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPEY, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. W. H. ROSE.
Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
Richmond, Free Church, Ormond-road, 11.15.
Stoke Newington Green, 11.15, Rev. F. HANKINSON; 7, Dr. F. W. G. FOAT, M.A.
Stratford Unitarian Church, 11, P.S.M., 6.30, Mr. A. D. BECKWITH.
University Hall, Gordon-square, 11.15, Rev. W. WOODING, B.A.; Rev. R. P. FARLEY.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Collegiate Hall, Worple-road, 7.
Willesden, High School, Craven Park, 7, Rev. J. ARTHUR PEARSON.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.
Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. S. BALMER.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-rd., 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50. No Service.
CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7, Rev. J. FISHER JONES.
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DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12, Rev. E. W. LUMMIS.
GUILDFORD, Ward-street Church, North-street, 11, Mr. GEORGE WARD; 3.15 and 6.30, Mr. CHARLES G. AMMON.
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LIVERPOOL, Ullet-road, Sefton-Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
NEWPORT, Isle of Wight, 11 and 6.30, Harvest Thanksgiving Services, Rev. S. BURROWS.
OXFORD, Manchester College, 11.30, Rev. V. D. DAVIS, B.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. DELTA EVANS.
PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A.; 6.30, Rev. J. S. MATHERS, M.A.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
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SATURDAY.

6. Welcome Social for Delegates, Members and Friends. Chairman: Sir R. Stapley, J.P. Speeches by Rev. R. J. Campbell, M.A., Rev. E. W. Lewis, M.A., B.D., Mr. Henry D. Harben, Dr. Ernest A. Hall, Victoria, Canada.

SUNDAY.

11 & 7. Services in the City Temple, Rev. R. J. Campbell, 4.15. bell, M.A. United Young People's Meeting, Rev. Donald B. Fraser.

MONDAY.

9.15. Devotional Meeting. Rev. J. Stewart Hooson.
10. League Session for Delegates and Members only. Lecture Hall. President's Address; Annual Reports; Discussion on the work of the League; Demonstration of Mental Cricket, conducted by Dr. F. W. G. Foat, M.A.
3. CONFERENCE ON PROGRESSIVE THOUGHT in the King's Weigh House Church. (1) "Jesus in Modern Life," Rev. J. M. Lloyd Thomas (Nottingham). (2) "The New Ethical and Social Meaning of Sin," Dr. W. E. Orchard (Enfield).

7.30 GREAT PEOPLE'S DEMONSTRATION in the City Temple. Chairman: Rev. R. J. Campbell, M.A. Speakers: Mr. G. Bernard Shaw, Mr. Hall Caine, Rev. T. Rhondda Williams.

TUESDAY.

9.15. Devotional meeting. Rev. W. T. Thomas, B.Sc., Swansea.

10. CONFERENCE ON SOCIAL QUESTIONS. (1) The Minority Report. Address by Mr. Sydney Webb, L.C.C. Resolution moved by Mr. J. Seddon, M.P., seconded by Rev. Donald B. Fraser, Bristol. (2) Medical Treatment of School Children. Resolution moved by Dr. L. Haden Guest, seconded by Dr. Reginald Tribe.

3. SESSION FOR LEAGUE PREACHERS, SPEAKERS, AND SUNDAY SCHOOL TEACHERS. (1) PROGRESSIVE THOUGHT IN THE CHURCHES. Rev. A. W. Hutton, M.A., Rector, St. Mary-le-Bow, Cheapside. (2) THE PROGRESSIVE LEAGUE AND THE TEACHING OF RELIGION TO CHILDREN. Rev. G. T. Sadler, B.A., LL.B. (Wimbledon). Discussion opened by Rev. Wm. Dick, M.A. (Whitley Bay). Revs. J. Park-Davies, B.A., B.D., Oliver Bowen, B.A., Alex Webster, and others will take part in the meetings.

No tickets required for the ordinary sessions. Tickets for the People's Demonstration can be obtained from Rev. F. R. Swan, Organising Secretary, 27, Chancery-lane, W.C.

A full report of the proceedings will be given in *The Christian Commonwealth* of October 20, double number, price 2d.

MARRIAGE.

WIGHT-LEE.—On September 28, at the Unitarian Chapel, Stourbridge, by the Rev. J. Worsley Austin, M.A., assisted by the Rev. John Ewart, M.A., Reginald, son of Holyoake Wight, of Perry House, Hartlebury, to Clara Winifred, daughter of Thomas Grosvenor Lee, of Clent House, near Stourbridge.

DEATHS.

BLYTH.—On September 28, at Great Westwood, King's Langley, Herts. Edmund Kell Blyth, of Hampstead, aged 78. Funeral at Golder's Green Crematorium, Saturday, October 2, at 2 p.m. No flowers.
COE.—On September 22, at Blackpool, Marian, eldest daughter of the Rev. Charles C. Coe, of Bournemouth, suddenly, of appendicitis.
PEARSON.—On September 26, George Greenwood Pearson, of 90, Lexham-gardens, Kensington, aged 72.

Schools—continued from front page.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

GENERAL BOTHA left England last Saturday. Just before his departure he made a long statement to Reuter's representative on the future of South Africa, in the course of which he spoke in very optimistic terms of the industrial and political outlook. But he pleaded for a period of silence and freedom from harassing criticism, in order that the new country might have an opportunity of doing its own work of nation-building with strength and patience. "Let me," he said, "add one word in conclusion, and I say it in the best spirit. Leave South Africa alone; let the curtain be drawn over the miseries of the past; forget us for a while, and give us a chance of solving our difficulties ourselves. I know that the British people are anxious that a strong and healthy nation should grow up in South Africa, and we in South Africa have firmly resolved, after the blood and tears of the past, to build up such a nation—a nation of which the mother country will be justly proud. Both the white races in South Africa require nothing to-day but a policy of mutual forbearance, of conciliation and co-operation. Imbued with this spirit and policy I am returning to my native land."

A SPECIAL meeting of the National Union of Women Workers was held in the Caxton Hall on Wednesday afternoon for the purpose of receiving reports from the ten British Delegates who attended the recent meetings at Toronto. Mrs. Gray, the president of the delegation, referred in warm terms to the loyalty of the French Canadians, which, she pointed out, was attributed by them chiefly to the fact that they had been allowed to retain their language and nationality a hundred and fifty years ago. She spoke further of the need of skilled women both in the towns and on the prairie, and deprecated the emigration of "unfits." Another speaker pointed out that the high standard maintained by Canadian women was due largely to their excellent education. We understand that a full account of the lessons of the Toronto Congress will be found in an occasional paper to be obtained from the National Union of Women Workers (Parliament-mansions, Victoria-street) and in Lady Aberdeen's report, which is in the press.

THE meetings of the Joint Committee on the Censorship of Plays have provided much entertainment and a good deal of instruction. Last week Mr. Hall Caine confessed that the evidence of the theatrical managers had converted him from the position of a supporter into that of a strong opponent of the censorship. The evidence of the Bishop of Southwark was in a more serious vein and full of a wise tolerance. "The whole subject," he said, "is one on which people like myself ought not to have any leading voice at all. It seems to me so eminently a matter which the conscience and judgment of the people at large ought to decide. Accordingly, I think I should make a great mistake if I did not say pointedly that I do not represent Churchmen here because I do not think there is any solid or corporate Church opinion to be represented."

"I AM jealous for the dignity and status of the stage," he replied, in answer to various questions. "The community has for a long time made a mistake in its attitude towards the theatre. Two things I should greatly desire for the stage are liberty and public recognition and respect. This would secure a full sense of responsibility on the part of the stage, and that is the kind of control, if control it can be called, to which I attach much the greatest value. I think one of the great dangers of the stage is the danger of triviality and shallowness, the feeling that, as it is only recreation, it does not very much matter what is done. I should like to see the stage take what is, I think, its true historical part, a part which contributes a very great deal to the common life. I look for control mainly to the sense of responsibility on the part of the stage and its leaders and to public opinion. I should expect that that control would allow a great deal which I personally should think likely to do more harm than good, but that of itself would not make a case for interference any more than in other spheres of life. But there must be cases in which the responsibility of the stage and the action of public opinion would not be a sufficient check, and it is there we come to the administrative question whether there should be a check and what the check should be."

The Bishop of Carlisle referred to the same subject in the course of a sermon in

Carlisle Cathedral on Wednesday afternoon. The best censorship he knew of, he said, was the censorship of a healthy mind—of a healthy conscience.

THE death of Dr. J. M. Rhodes will be deeply regretted far beyond the borders of Manchester, where he was so justly honoured. He was one of the most earnest and intelligent advocates of reform in Poor Law administration in the country. It was largely due to his influence that the North-Western Poor Law Conference came to count for so much in the pioneer work of improved methods. The reform of the workhouse dietary, the proper staffing of workhouse infirmaries, and the classification of inmates, were among the subjects to which he devoted himself with unflagging energy. But he accomplished his most important work in the advocacy of the removal of the epileptic and imbecile to suitable surroundings apart from the workhouse, and the establishment of the excellent cottage homes for children at Styal in Cheshire, in connection with the Chorlton Union. At a time when the public has been rudely awakened to the deficiencies of the Poor Law, it is only just to remember how much has been accomplished by able and public-spirited administrators under the present system. The career of Dr. Rhodes illustrates very forcibly the limit of what is possible with our present machinery, and it required a man of his courage and enterprise and tireless industry in the public service to withstand the deadweight of custom and the official temper of the Local Government Board in the interests of humanity. As the *Manchester Guardian* says of him, "he will long be remembered as an indefatigable helper of the poor."

A COMMITTEE was recently appointed by the Treasury, with Lord Reay as chairman, to consider the question of the study of Oriental languages in London on the part of those who may later be concerned in official or civil work in the East. The committee has just issued its report in the following terms :—

"(1) There is urgent need for the provision of suitable teaching in London for persons about to take up administrative or commercial posts in the East and in Africa.

"A knowledge of the language and some preliminary knowledge of the history and religions and social customs of the country to which they are appointed is essential to such persons. Time will actually be gained, and it will be advantageous in other ways, if the first instruction is given in this country.

"(2) To meet the need referred to in the foregoing paragraph, a school of Oriental studies should be built up from the nucleus of Oriental teaching now existing at University and King's Colleges, and should be incorporated in the University of London. The school should have a constitution similar in its main lines to that of University College. It should possess a name and home of its own.

"(3) The school should provide both for living Oriental languages and for classical Oriental studies, but the committee ask for a grant to be made from Government funds, at the foundation of the school, for living Oriental languages only. The first establishment of the school should be on the scale necessary to meet immediate requirements, and should be extended gradually.

"(4) The school should possess a library of which an important feature would be a collection of modern Oriental books and periodicals, kept up to date.

"(5) The committee desire specially to call attention to the disadvantage under which in this respect London lies as compared with Paris, Berlin, and St. Petersburg. As England is the country which above all others has important relations with the East, the fact that no Oriental school exists in its capital city is not creditable to the nation."

* * *

It is with deep regret that we have to announce the death, after a long illness, of Mr. Edmund Kell Blyth, of Hampstead. Mr. Blyth had attained a position of eminence and wide influence as a solicitor, but to many people his name will recall at once the keen interest which he took in educational progress at a time when new methods and ideals were less popular than they are to-day. His strong and interesting personality, and the breadth and grasp of his mind give him an air of distinction in whatever company he was found, while his friends spoke of him with the sincere affection which it is natural to feel for a man of transparent goodness and sincerity.

* * *

Mr. H. G. CHANCELLOR, of Highgate, has been adopted as the Liberal candidate for Haggerston in the next General Election. Mr. Chancellor is the President of the North Islington Liberal Association, a member of the Eighty Club and of the Arbitration League; and he is also on the committee of the London Liberal Federation. With his political interests he combines strong religious earnestness, and has for some years been an acceptable lay-preacher in connection with the Unitarian and Free Christian Churches in London and the neighbourhood. His adoption as Liberal candidate for Haggerston was enthusiastic and unanimous.

* * * NEXT week we hope to publish a sermon by the Rev. R. J. Campbell, M.A., of the City Temple.

EDITORIAL ARTICLE.

WIDENING SYMPATHIES.

WHAT do we mean by Liberal Religion?

It is a question not easy to answer, for it is not a matter of particular beliefs or of party lines, which can be described or defined. Some men who profess to be advanced thinkers are far from being liberal. It is to be recognised by a particular method and attitude. Its attitude is one of widening sympathy towards all spiritual life and thought. Its method is that of reason and spiritual experience. In its emphasis upon experience in place of authority, it is a return to one of the cardinal principles of the Reformation. LUTHER insisted upon the need of the inward witness and an outward revelation; but he confined the latter to the Bible, and he brought the two into harmony by the assumption that the enlightened spiritual understanding was bound to find in the Bible the traditional dogmatic system of the Church. This was the source of the diversion of the Reformation movement from the freedom and spirituality of its appeal to experience into a hard doctrinal scholasticism, which still remains to a large extent to-day as a fatal incubus upon the freedom of the Christian conscience and reason.

To us this assumption is no longer possible. It breaks down in two directions. We cannot interpret the Bible in the traditional way; that has become impossible to modern knowledge. We cannot separate one chapter of the spiritual struggle of the race and say that it alone is divine. In other words, we have broken down the artificial barriers. We still need the objective revelation of God to enlighten and supplement the poverty of individual feeling, but we find it in all the records of human experience, in the slow, upward march of mankind from darkness into light, wherever divine reason has left its impress and divine love has breathed upon the soul of man. If we still find in the Bible a peerless religious treasure, it is not because we have kept it apart from the other great religious utterances of the race, but because prophet and psalmist find us at deeper levels of our being, and our own hearts respond with adoring wonder to the grace and love which shine in the face of JESUS CHRIST.

We know that language like this may sound strange to many people, and in some hearts it will awaken no response. It is however, the language of the most earnest and vitalising spiritual thought of our time. There is a great religious movement going on around us. It is independent of the large organised churches. The religious world hardly recognises its existence. But in its quiet and steady advance it is irresistible as the sunrise or the tide. It

is still for the most part in the hands of lonely pioneers or small groups of men who are clearing the ground upon which the religion of the future will build its temple. The student of primitive beliefs and comparative religion tracking out the faint beginnings of the spiritual life in man, the philosopher piercing through the contradictions of human belief to the central harmony of the thought of God, the poet who, with the eye of faith and imagination, sees into the life of things—they are all united in one movement, which is spreading in ever-wider circles, and has its earnest devotees in every land. And already this liberal movement is settling down into certain great religious convictions. It has begun the work of reconstruction. It is gaining in confidence and power, and the religious truth which will draw the emotion and loyalty of the future is becoming clearer. We are conscious of a great widening of spiritual sympathies. The immanence of God in Nature and Life, the spiritual supremacy of JESUS CHRIST, based no longer on miracle and supernatural power, but on the living authority of his character and spirit, religious fellowship springing from something more inward and vital than our traditional groupings of sect and party, all these are manifesting themselves wherever men take a deep interest in religion. No church can escape from them, however tightly it bars its doors, and the unchartered faith of the day, which expresses itself without ecclesiastical guidance in books and social reform, is full of them.

In saying this we do not deny the force of many discouragements. Progress seems painfully slow, as our impatient hearts measure the passage of time. It seems easier for some men to slip away from religion altogether than to exchange the old cramped way of thinking for the larger vision. We have to reckon very seriously with the large number of people, influenced chiefly by the materialism of a great deal of our modern civilization, who are losing hold of spiritual realities and the deep need of the soul for God.

"In conquering sunshine bright
The man of the bold West now comes
array'd;
He of the mystic East is touched with
night."

But, after all, this is no new discovery. It is one of the difficulties of spiritual Christianity as old as the New Testament itself, with its warnings against the world in the heart; and it is powerless to discredit the reality of the inward witness to the divine unfolding in human history and the voice of God in our own souls. Looked at aright it simply emphasises for us the need of the hour. It is a challenge to high adventure, to spur us on to more heroic effort and a nobler discharge of our religious duty.

Now if we would discharge this duty

fitly, it must be with the dedication of entire self-forgetfulness, without any thought of reflex advantage to ourselves or our own party. In other words, we must put away from us all sectarian feeling and ambition. We must remember that it is our business to be pioneers of a wider spiritual fellowship. We do not want to call men from one sect to another, or to exchange one set of beliefs for another. That kind of competitive effort absorbs a great deal of religious energy very wastefully. How is the world profited by it except in the increase of its partizanship and the narrowing of its heart? Liberal religion must always work for the widening of spiritual sympathy, and it can tolerate nothing which either limits the range and fulness of that sympathy, or depresses it into the rank of secondary things, without denying itself. But we hasten to add that breadth is not another name for indifference. Narrow men have been allowed too long to claim a monopoly of ardent faith. The larger the charity, the wider the truth, the more universal the Gospel, the stronger should be the inner compulsion on the soul. We should care for Liberal Religion far less than we do, we should not be prepared to advocate its cause in terms of such complete conviction, if we did not believe most firmly that it has the spiritual power to create devotees, martyrs, and saints. For ourselves the task is simple, if hard with the hardness of all spiritual faithfulness. We have to live and act as those who feel already within them the stirring of the faith which is going to move the world, with the gladness and courage of men whose hearts thrill to the glory of the things which they do hear and see. In the last resort all faith which has the power of producing conviction in other souls speaks in the same language. Men ask of it above all else that it shall help them in the difficult path of goodness, that it shall teach them how to love, and make them conscious of the breadth and the tenderness of the sympathy of God.

LIFE, RELIGION & AFFAIRS.

THE REVIVAL OF MYSTICISM.

AFTER years of increasing aridity the wandering tribes of Christendom have at last reached the flintiest region of the wilderness. Never, probably, has doubt been deeper or more remorselessly thorough than in our own day. Never, perhaps, has philosophical scepticism laid a more inhibitory hand on the religious emotions of men. Yet at the very place where the desert becomes bleakest our religious leaders have become splendidly sanguine. They have noted the horriddest feature of the scene, they have walked up to the very rock of negation and smitten its frowning point. And, lo! once more the

ancient miracle, for it gushes forth mystical waters of refreshment and life. "It is a great age," we repeat to one another, with a surge of exaltation until we fear to flatten the remark into commonplace. We mutter something about standing on the top of golden hours and human nature being born again. Yet our speech is half secret lest the world should take us for romantic sentimentalists and visionaries. Not that, if we are faithful, it can ever take us for anything else, but that we wish to preserve some appearance of sobriety even when most inebriate with the wine of the modern Renaissance.

It will be admitted that there is now becoming apparent among Liberal Christians a recovered tenderness of soul freshly impressionable to ideals. Dead callousness is yielded up to an acute and tingling vitality—a spiritual sensitiveness that thrills again to the touch of the divine. Rationalistic ethics have been deepened to echo the subduing appeals of Christ. Rationalism and intellectualist philosophy break down under the stress of the over-plus of mystery—the excess of reality over its interpretation by thought. The withered heart buds again into kindness under lays of a love that will not let it die. Life is becoming at once serious and joyous. We hear in one act of attention the dreaded tramp of marching millions and the triumphant *Te Deum* of the Church of Christ—the swelling murmur of an uprising democracy and the hymns and anthems of a reviving faith.

The mystical movement, which is both religious and social in its passion, will gather force and volume as it proceeds. On its growth depends the future of Christianity itself, for without mysticism there can be no real religion. A religion without mysticism, were such a repulsive monstrosity possible, would be a religion at second-hand—mere habit, custom, law, usage, and formalism, doomed to sterility and superstition. Mysticism is precisely religion at first hand, religion in its immediacy and self-awareness. It is a conscious communion of God and the soul, the spirit bearing witness with our spirit, the union of the self with a deeper universal self, or, at the very vaguest, a quickened and intensified emotional experience of reality. Without this, prayer is a mere repetition of words, as empty of efficacy as the revolving of a Buddhist wheel; the stateliest worship is then a barren ritual, and the properest round of duty a dry routine.

A Church without mysticism is a stagnant rock-bound pool into which the mountain stream of running waters drawn from the peaks and the clouds of human experience has ceased to flow. An individual without mysticism is a being who has never heard a prophetic voice announcing the sound of the abundance of rain or the sweet noise of "the bubbling of the springs that feed the world."

In mysticism of the best kind, while the interior life becomes more emotional, rich and individually intense and acute, the exterior life becomes at the same time more vigorously purposive and more socially conscious. The soul that enters intimately into the heart of God and burns in Him, awakens also to the love of other souls and penetrates deeply into the moral communism of mankind. These are not

two movements, but one activity of the spirit. When this current of life has been strong and healthy it has usually been more or less socialistic or at least humanitarian in sentiment. The early Christians, overpowered by the constraining love of Christ, lacked nothing, and held all things in common. God, who was not far from any one of them, was found dwelling in the brotherhood and in the innermost of humanity. The spiritual experience involved not only an immanent interpretation of Nature, but an incarnational interpretation of man and of society. One of the main impressions left on the mind after reading Dr. Rufus M. Jones's recent work* is this coalescence of a profound sense of union with God with a social passion for the well-being of the oppressed and suffering multitudes. We see it in the Waldenses, in the Franciscans, in the Brotherhood Groups of the thirteenth century. It appears in the Friends of God, in the Brethren of the Common Life, in Wiclif and the Lollards, in Huss and the Anabaptists, in the prophetic spirits of the English Commonwealth, indeed unbrokenly all through the mystical movement of Christendom. Often this was accompanied by an anti-sacerdotal bias which misunderstood itself. The zeal for social reform ran into a distrust of ecclesiasticism through failure on both sides of the corrective insight and idealism which could see a restored and purified Church as Mankind in its purified and spiritual aspect. What was common to the Lollard and the Papist is what now unites the Socialist and the Christian, namely, a living sense of God in the heart and a seeking and saving compassion for the distressed and scattered sheep of Christ. He who loves God whom he hath not seen, how can he *not* love men whom he sees and dwells with daily? Love, which is always in essence a mystical reality, can never be a solitary or self-centred splendour of feeling. Even as a mere emotion it involves a mingling and union of elements. It passes out of the individual into the universal, out of self to God, and to humanity seen as living, moving, and having its being in God. Mysticism, though most acutely personal, can never find its end in individualism, but in a thoroughgoing moral and spiritual Socialism by becoming entirely inclusive and catholic. It is true that these "Studies" of Dr. Rufus M. Jones suffer from the limitations of his design which makes it a preliminary volume to a promised history of Quakerism. Although we can never be sufficiently grateful for the Quaker movement, it must be remembered that the valuable thing in it is not its anti-sacerdotalism, but its fundamental mysticism. With all its great and many excellencies, it has suffered from the too insulated subjectivism of its main principle. This, however, is a fault of which Dr. Rufus M. Jones is free. He has given us a graphic account of mysticism all through the Christian era, and he has written it in the spirit of a trained psychologist. He has endeavoured to cover the whole vast field with impartiality, and, having regard to his scheme, the work must be

* "Studies in Mystical Religion," Macmillan, Pp. 515. 12s. net.

pronounced a successful achievement. It was not intended as an exhaustive philosophical treatise on the subject, but as a general survey of the field. Happily, the student, may pass from this general introduction prepared for a closer and more difficult work.

This is a monumental production in two handsome volumes, which display the amazing erudition and thoroughness of the great Modernist scholar, Baron Friedrich von Hügel.* This is a masterpiece of patient investigation and subtle reflection. Though it is a hard treatise to read, yet it is quite safe to say that there is no other single work in English dealing with the central problem of religion which will prove so profitably rewarding to a conscientious learner. It not only reveals the Catholic spirit of devotion in its depth and richness, but it also discloses those intellectual virtues which the author has himself described — "candour, moral courage, intellectual honesty, scrupulous accuracy, chivalrous fairness, endless docility to facts, disinterested collaboration, unconquerable hopefulness and perseverance, manly renunciation of popularity and easy honours, love of bracing labour and strengthening solitude." The learned Baron's treatment is a triumph of judicious balancing of considerations. He discusses with a fine deliberateness of estimate the three main forces of the religious life, and points out with admirable clearness how mysticism, institutionalism, and speculation (and their many parallels) must each have their proper weight in a properly constituted religious life. Feeling, will, intellect, spiritual intuition, Christian tradition, natural science (one can work out many such triads) must all have their due place and proportion in the scheme of the religious life. Each of such elements is of course ever accompanied by some amount of the other two, and the vigour and sanity of the spiritual life depend upon preserving the energetic activity and joint presence of all three factors. The history of the Christian Church is a history of how each of these tries to expel the other two of the same group, and how, in their effort for supremacy, each constituent element enters into an offensive and defensive alliance now with one and now with the other of the remaining two forces. It is now a duel of one against two in combination and now a triangular battle in which each is at war with the other. It is the longing of the religious life for all-round completeness and unity that keeps these elements from mutual destruction and ever seeks their harmonious co-operation. Such a view of mysticism by a Modernist Catholic has obviously an immense advantage over that of anti-sacerdotal Quakerism. For the former avoids the grave and mutilating error of a one-sided treatment, and gives full recognition to the necessity of symbolism as well as of tradition in Church life.

And this is the lesson that Liberal Christians need to learn. Their besetting fault is a superficial rationalism—an excess of emphasis on interpretation and analysis over experience and synthetic construc-

tion. We have more of the theological vices than of the religious virtues of Quakerism—too much of the aggressive obstinacy and self-reliance, and too little of the mystical devotion and evangelical experience. We and the Quakers have, alike, to go back again to the old school of the saints and learn meekly from the noble spirit of Catholicism. Only a very perfect love can cast out the fear of superstition and external authority. It is of our cowardice, not of our courage, that we decline to avail ourselves of all the compensating and balancing forces of the religious life. Our history seems to say that our chief danger has been a rationalistic glibness and intellectual presumption, coupled with a thin secularity of temper. It is this that shuts us out from the rich elements of Catholic symbolism and the profound realism of the Quaker faith. A Free Catholicism will, let us hope, discover again the secret of a full-orbed Church life that is at once fearlessly intellectual, thoroughly social and organic, and deeply mystical in its living experience of God. In the modern revival we have a fresh opportunity. We may now learn once and for all not to "argue from ideas and their clarity, but from living forces and their operativeness."

"Not where the wheeling systems darken,
And our benumbed conceiving soars!
The drift of pinions, would we harken,
Beats at our own clay-shuttered doors.

"The angels keep their ancient places;
Turn but a stone and start a wing!
'Tis ye, 'tis your estrangèd faces,
That miss the many-splendoured thing"

J. M. LL. T.

SUMMER SCHOOL OF THEOLOGY AT OXFORD.

BY PRINCIPAL CARPENTER, D.D.

ALL persons who are seriously interested in religion are becoming more or less distinctly conscious that the study of its theological and ecclesiastical forms has passed in our generation into a new phase. They may entertain towards this change sentiments of dislike and hostility, which are the semi-transparent veils of fear, or they may look on it with sympathy and hope as the way to clearer vision and to larger truth. But they cannot deny its operation. The principle of authority alike in Church and Bible has broken down. Theology is no longer concerned only with the exposition of creeds or the interpretation of a book. It has entered the wider field of human experience; it discovers the foundations of belief in the totality of our nature, in the structure of our thought, in the august commands of the moral law, in the ties that bind men into communities, and the ineffable motions of wonder, admiration, and reverence, which lead them in lowly dependence to the infinite source of all reality. In thus becoming scientific, theology undertakes, as far as possible, to lay aside all prejudice and pursue its great aim with open-eyed sincerity. While it demands perfect free-

dom of investigation, it is deeply conscious of the obligations which liberty involves; but it insists that it shall be visited with no penalties, if its particular results do not accord with those of other schools of tradition or experience. For with the disappearance of an external authority the sense of moral obliquity in diversity of view has vanished. Doubt is no longer a sure sign of a depraved heart; the accusation of secret guilt lodging in heresy is silenced for ever; and from this point of view the doctrine of an exclusive salvation conditioned on the acceptance of creed or sacrament has passed away. In escaping from these limitations theology has planted itself firmly in the broad ranges of the life and thought of man. *There* are the great creative personalities which have lifted the race to higher levels and helped to make us what we are; and *there* is the response of successive generations to these quickening impulses of faith and endeavour. The record of all this lies in history, interpreted by the widest knowledge and the clearest insight which patient and untrammelled investigation can attain; and supplemented by the careful and sympathetic study of those profound and subtle processes of the human spirit, which bring it into the closest fellowship with the Divine.

To those who adopt this general position, a common outlook over the class of facts to be explored, and a common trust in each other's sincerity, open precious possibilities of co-operation. Only one English university has so far found it possible to organise a theological faculty upon this basis; but the Victoria University of Manchester has set an admirable example which older foundations may—at some distant date—be more willing to follow. Meantime both scholarship and devotion refuse to be bound. Neither learning or piety is the monopoly of any church or sect. The hymns of all denominations lie side by side within the covers of the same book, and the Presbyterian and the Congregationalist can expound the bible or contribute to the theological encyclopædia along with the Anglican.

Out of such a desire for co-operation came the proposal to hold a school of theology in Oxford, which should enable thoughtful men and women interested in the religious problems of the present time to hear some of those scholars who have distinguished themselves in particular departments of theological work. Summer schools of theology were, of course, no novelty. But they had been for the most part connected with particular churches, or groups of persons. Here was one for the clergy of the Establishment, there one for ladies; this one sought to interest especially the members of the Free Churches; that one belonged to a special organisation for "progressive thought." The recent Oxford School was designed for students of all churches, and its promoters, therefore, encountered the obstacle that an appeal to every one in general could not be addressed to any body in particular. To make it widely and effectively known was matter of no small difficulty; and it was a curious indication of the sense of separateness still characteristic of some sections of the Anglican priesthood that

* "The Mystical Element of Religion." Dent. Two vols. 21s.

the announcement of the school as open to men and women drew forth an inquiry from a country vicar whether clergymen would also be admitted.

The generous guarantee of the Hibbert Trustees having enabled the Oxford Committee to face all risks, the proposal was laid before a number of leading scholars, who readily promised their aid. Some of the best-known Oxford teachers thus testified their sympathy with such an inter-denominational ideal. The Rev. A. J. Carlyle, the indefatigable rector of the City Church, acted as secretary with a colleague from Mansfield College, the Rev. G. W. Thatcher. Dr. Driver promised lectures on the Psalms, and Dr. G. B. Gray on Isaiah. The names of Dr. Hastings Rashdall, and Rev. P. H. Wicksteed, Dr. Hope Moulton, and Rev. A. S. Lilly, guaranteed the breadth of the promoters' aims; and the addition of distinguished foreign lecturers like Count Goblet d'Alviella and Professor E. von Dobschütz, of Strasburg, still further widened the bounds, and brought most valuable contributions to the work of the school.

Had the vacation arrangements permitted, the lectures would have been delivered in the beautiful rooms of the University Schools. But the very numerous engagements of this season rendered it impossible for the Curators to follow the recommendation of the University Council and extend their hospitality to the school. The Master and Fellows of Balliol, however, most kindly opened their noble hall for the purpose, and the school began on Monday, September 13, the earliest day consistent with their convenience. The inaugural discourse was fittingly delivered by professor Percy Gardner, who discussed the two chief factors of "Modernity" in religion, viz., history and psychology, and took his stand with the pragmatists in emphasising the volitional elements in belief in contrast with the speculative or metaphysical.

The programme of the school had been prepared with the aim of providing teaching in each of the great departments of Christian theology, the philosophy and history of religion, the study of the Scriptures of the Old and New Testaments, and the early growth of the Christian Church. Special classes were offered in addition, on the Elements of the Textual Criticism of the New Testament by Dr. Odgers, and the Epistles to the Ephesians and the Galatians by Dr. Souter and Mr. Carlyle. This brought the tale of lectures on most days up to six. It had been anticipated that different members of the school would probably have their special subjects of interest, and would make a selection from the good things offered them, fearing an intellectual surfeit from too continuous attendance. But the appetite for knowledge was not to be too quickly sated. Men who had been closely engaged in ministerial duty, with scarcely time to read and think, women who came from country districts where they could never hear a teacher's living voice on the themes of highest interest to them, followed the successive discourses with unwearied zeal. The delightful garden of Balliol offered refreshing opportunity of intercourse between the lectures; and though the

autumn drew on, and the creepers on the college walls were touched with crimson glory, the fitful rain for the most part fell at other hours, and the daily promenades were undisturbed.

Ninety-one members altogether were enrolled. They came from all parts of the United Kingdom, and represented various denominations. The Archdeacon of Luxor and the Archdeacon of Honduras testified to the world-embracing organisation of the Church of England; there were Presbyterians from Scotland and the United States; Wesleyans from Sydney; and students from India and Japan. To such an audience the lecturers gave of their best. Very interesting was the variety of method and style. Some preferred the vividness of extempore discourse; others the more compact and elaborated forms of the written word. The sense of conscious mastery over their subject was quickening and impressive. "He has travelled a long way," it was observed of one, "but he knows exactly where to get out." To those who were themselves constantly engaged in teaching this contact with different teachers was in itself highly stimulating. The Biblical lectures were felt perhaps to be the most helpful, especially by the clergy and ministers. Professor E. von Dobschütz handled with great clearness and delicacy, the difficult problems arising from the eschatology of the Gospels. He stated with the utmost of frankness the evidence of Jesus' belief that he would himself return before the generation of his disciples had wholly disappeared; but with a subtle sympathy he traced the mode in which Jesus' consciousness of Sonship to the Father expressed itself under the conditions of contemporary thought in this form, only to be translated at a later stage of Christian experience into the type of spiritual fellowship portrayed in the Fourth Gospel.

As the days ran on the sense of real spiritual fellowship beneath diversity of formal creed and church organisation became stronger and stronger. In the freedom of personal intercourse and the interchange of confidences, divisions disappeared. Again and again lecturers and students said among themselves that the Hibbert Trustees could not possibly have spent their money better. The note of harmony through sharing in a common purpose was emphasised especially in the last of the lectures by Professor Kirsopp Lake, of Leiden; and it was with thankful hearts that we all responded to his invitation to meet in the chancel of the University Church (where he had himself been curate in his old Oxford days) at the close of the School. Some had already left us for the exigencies of parish work in distant homes. But in their parting words they had expressed abundant assurance of their full participation in the aims of the School. So, with brief and simple utterance, Professor Lake, in the church where Wickliff and John Henry Newman had preached (to name but two out of the long and famous roll), reminded us of the abiding unity beneath all our differences; we joined in the Lord's Prayer, and remained a few moments in unspoken devotion; the Benediction was pronounced; and under the spire of St. Mary's we bade each other farewell.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

LIBERAL RELIGION AND THE MASSES.

BY THE REV. R. P. FARLEY.

Now that liberal religion has passed from victory to victory in the academic field, it may well be asked why the masses are so little affected by these hard-won contests, and even why, save in rare instances, they appear to be unaware of the existence of a liberal religious movement. Many thoughtful artisans have learnt from the publications of the Rationalist Press Association or from "God and My Neighbour"—for such are the only authorities they know—that orthodoxy is dying or dead. How few seem to realise that competent scholarship has made any attempt to sift religious tradition and to formulate a reasonable faith. And yet it is much to be feared that for this ignorance or indifference on the part of the masses the liberal religious movement itself is not altogether blameless. For one might justly inquire whether until recently there has been any really earnest desire on the part of religious liberals to disseminate their views among the masses. Some apparently thought that their movement ought to be confined to, or at least would only appeal to, comfortable, well-to-do, middle-class people, and that Evangelicalism and the Salvation Army were good enough for the masses. True, isolated and spasmodic efforts have from time to time been made, by holding services in theatres and public halls, to spread the new light; and missionary work has been undertaken, but often in such a way as to leave the impression that those who were responsible for it were not setting about their task as if they meant it to succeed. All which is wholly inexcusable, when we remember that the liberal religious movement has had at its disposal ample means to provide the sinews of war, and what would have been more valuable still had it been called into use, the experience of many able men of affairs, who would certainly never have dreamt of carrying on their public work or their private business by the perfunctory methods which were considered good enough for propagating their religion.

Another reason why liberal religion has not made much headway among the masses is because the form and manner of its presentation have been only too often dull, cold, and uninteresting. There has been much light, doubtless, but no heat, and therefore no life. Liberal religion has sometimes been merely an emasculated orthodoxy. In our desire to destroy the rags and tinsel with which an unwise dogmatism has clothed the objects of its devotion, we have sometimes stripped away the fair flesh, and left nothing but the lifeless, unattractive, if not repulsive, skeleton. We have studied everything—but human nature, forgetting that religion, if it is to be accepted at all, must have some

sort of correspondence with human needs and instincts. We have too frequently assumed that all that people desired or needed was a correct theology or philosophy or critical method, and so we have offered them something which may have been as accurate as a table of logarithms, but was not much more interesting or inspiring. Possibly there has never been a time when there was any considerable number of people interested in pure theology or philosophy, but, on the other hand, there has never been a time when people were not interested or moved by the experience of God felt in the soul and communicable to others, by the example of devoted, self-sacrificing lives, by the spectacle of courageous grappling with evil. These things interest the present age more than any previous one. Men want to see religion brought down from the clouds, and made a potent, vitalising force on earth. They are learning that we must be anxious not to save our own souls, but the soul of humanity. They are anxious to see our commerce, our industry, our politics, national and international, all of which are carried on upon anti-Christian principles, subjected to searching ethical tests, and made to conform to standards erstwhile set up for the individual. But this is just the point where so many, even professed reformers, call a halt. They are so enamoured of "Moderation," so afraid of revolutionary extremes. Yet surely, in England at any rate, the real danger is, not that a comparatively small number of people want to move too fast, but that so large a number cannot be persuaded, cajoled, or forced into moving at all. In short, it is stagnation and not revolution we have to fear. We need to pray to be delivered from that clog upon the wheel of progress, the self-styled "moderate" man, who not infrequently is merely a muddle-headed person, in whom the logical faculty is either weak or wanting, or a pusillanimous creature who has not sufficient moral courage to go as far as truth and justice demand. The need of the moment is courage, not this shivering timidity which tries to disguise itself as "moderation."

The advocates of liberal religion have erred in other directions also. The liberty which they have preached, has been of a singularly impossible and impractical character, and this feature of their work would by itself have prevented their gaining many adherents among the masses. At a time when the classes were misled by the will-o'-the-wisp, *laissez faire* and kindred evil spirits, the masses set themselves to learn and practise the nobler principle of association, through their friendly societies, trades unions, co-operative and labour movements and other efforts, which time and experience have justified. The principle of allowing or requiring everybody "to stand on his own head," as, possibly, Mr. Chesterton might say, even though the effort be made in the interests of liberty—and this is all that some advocates of liberal religion have to offer—will never appeal to the masses, who have come to believe in organisation. They will not any longer be patronised by aristocrats, tyrannised by plutocrats, or chilled by "respectable" people. They know now that men from among their

own ranks on public bodies and even in the House of Commons, to which at length they have forced their way, have raised the average of ability, of capacity for affairs, and, above all, of character. They are willing to suffer for, and according to their ability to pay for, any cause in which they believe. They have shown themselves capable of managing great concerns, and in the democratic church of the future—and if there is to be a church in the future it will have to be democratic—they must be allowed their due share in the work of management. It is fellowship and solidarity, not anarchy, which will appeal to them in religion, as in all else.

Why are there so many Methodist chapels and so few dedicated to the service of liberal religion? Bigotry and prejudice will not account for it all, because intolerance and misrepresentation have not sufficed to check the progress of other movements more unpopular even than liberal religion. No cause could have been more unpopular, more misunderstood, more wilfully misrepresented, more persecuted than Socialism, which is all the religion many of the intelligent amongst the masses have got. But then the Socialists have had a consuming belief in their cause, and have not been ashamed of enduring shame, ridicule, suffering, loss for it. If we of the liberal faith, with all the wealth, learning, culture, and experience in affairs which has been at our command, had had but a tithe of the zeal, devotion, and self-sacrifice which during the last generation has been shown by the despised Socialists, orthodoxy would not now dare to lift its head, nor would there be a hamlet in England where the message of liberal religion would not be regularly proclaimed.

At this point one is tempted to ask, Why more has not been done to popularise, in the good sense, the results of critical study, as the Germans have done with their *Religionsgeschichtliche Volksbücher*, some of which are being translated into English. But, as the *Manchester Guardian* reviewer of one of these pointed out the other day, why do not English scholars produce original works of a similar kind. Do they not want the common man, who abounds in the middle and upper, as well as among the lower classes, to understand and appreciate the results of their labours? Is there no one to do for religion in the right way, what a few years ago "Nunquam" did in the wrong way. If liberal religion is right, why has it not been proclaimed from the housetops, instead of being hidden away in abstruse and obscure journals, the very existence of which is only known to a few? If the different sections of the liberal religious movement cannot or will not combine for anything else—and they are just the people who, by virtue of their liberalism, ought to be able to tolerate each other sufficiently to combine for common ends—could they not unite to produce a weekly paper which would bring the assured results of sound scholarship within the reach of the average man; would constitute itself a sentinel of public affairs and fearlessly criticise the proposals of public men and public bodies, however powerful and exalted, from the liberal religious point of view; would apply ethical tests to politics, commerce, industry, and every department

of life; would note the course of social work and social progress reflected in the efforts of competent and disinterested men, as distinguished from politicians, tub-thumpers, and interested parties? Such a venture, if undertaken with any real courage, vigour, and determination—and at the present moment there is a great demand for heretical literature, not only among the masses but among the classes—would be eagerly taken up by "the common people" and would have the support of some of the ablest names in theology, philosophy, science, literature, and art, a large number, if not a majority, of whom are on the side of reform, especially social reform. The working classes with their slender resources of money, of education, and of experience, have been able to float and to manage successfully papers in the interests of their various organisations, and the liberal religious movement ought to be able to do the same, and do it a good deal better.

It appears clear, then, that the hour has at length come for a vigorous advance. The public, especially the masses, as the Van Mission has conclusively proved, are at least willing to listen. Are we, who in times past had to complain of neglect, indifference, slander, going to hang back now when the people would hear us gladly if we went to them? We must use up-to-date means—and that does not denote sensational or yellow-press methods of bringing our message to a waiting public. We must organise our forces and set about our task with at least as much enthusiasm, knowledge of human nature and self-sacrifice, as we devote to politics or business. In this connection it would be well to note the example of the Progressive League, which by its new constitution allows complete spiritual and intellectual liberty, and combines therewith a democratic organisation. Hence solitary converts in out-of-the-way places feel at once that they are linked up to, and form part of, a living organisation. We must offer a religion which is not merely rational (whereby is not meant the vain repetition of watchwords of fifty years ago), but warm with the breath of a real fraternity. There is far more hope, far more wisdom, far more real religion in the methods of the adult school and brotherhood movements, than in the conventional machinery of the average church with its lifeless services and its interminable homilies. We must abandon the genteel garb of niminy-piminy respectability and put on the armour of faith. Had we but the courage to do this, how the toilers would welcome us! True it is, as those know only too well who have tried to work with and for the masses, that they are often fickle, selfish, and yet blind to their own material interests, easily misled by sordid battle-cries. And yet the same crowd, which has perhaps applauded the cheap, base, and nasty, would have given a heartier assent and a more joyous response, had someone but displayed a banner with a nobler device or called them to a purer quest. If history has taught us anything it is this, that the reformer, from Jesus of Nazareth downwards, has won the warmest sympathy and the most steadfast loyalty among the common people. Gladstone's

unique power over popular audiences was due to the fact that, intellectually and morally, he always gave them of his best and of his highest; and what a standard that was! How comes it, then, that liberal religion, which ought to be a reform movement, and not a mere intellectual exercise, has done so little to appeal to the masses, who to-day, as ever, are willing to endure "hunger, thirst, forced marches, battles, death," if only there were but some noble cause, if only someone with the instinct for leadership would call them to his standard. Are we, who profess the liberal faith, ready to lead them out to grapple with the Philistines?

A WORD FOR THE RICH.

BY LAURA ACKROYD.

YOUR correspondent "One Who Has Many Possessions," has reminded me of a fact which, in spite of the remarks in a recent article of mine deprecated by her, I had not forgotten, namely, that there are many rich people who are doing noble work for those less fortunate, as we express it, than themselves. These people devote time and money, as I well know, towards the advancement of schemes for improving the conditions of the working classes; and though poverty, with all its evils, is still the scourge of the country, 30 per cent. of our population being, as Mr. Rowntree and Mr. Charles Booth tell us, underfed and on the point of hunger, it is obvious that things would be even worse but for the fact that among the wealthy are to be found men and women who realise their own serious responsibility in this matter. But I am still absolutely convinced that, "as a rule" (and exceptions are said to prove the rule) wealth *does* encourage "ultra-individualistic notions," and leads its owners to "bitterly oppose" legislation of the type embodied in the Budget at present under discussion. This conviction is based, like your correspondent's, on experience; for while I am glad to say that I know certain rich people who, like herself, are constantly engaged in good works, I also know several who are engaged in nothing of the sort, and who not only frankly disapprove of others being "too kind to the poor," but speak of the "masses" and their "demands" with an ill-repressed animus which is doing much to bring about an ominous class war, and which is caused, I am afraid, solely by the haunting fear lest the democracy shall pull down the mighty from their seats and exalt them of low degree. The outcry against the Budget which is now causing so many of us furiously to think, certainly lends colour to this statement, and if really unselfish individuals in the possession of wealth echo it at all, it must be either because they genuinely think that trade and the country will suffer as a result of capital being taxed; or because they are, perhaps unconsciously, more in favour of doing something for the people than of putting it into the people's power to do something for themselves.

It seems to me that the question we are now facing is this: Can the social evils which, in spite of all the philanthropic activities of our time, are still in existence—

evils resulting from the increase of population, unemployment, the strain of competition, the drink traffic, and the lack of proper housing accommodation—ever be done away with *unless the nation, as a whole, is called upon to deal with them?* The charitable efforts of people with ten (or, for that matter, twenty) servants are of great value to the community, and they will never be discontinued, one feels sure, by those who practice them, if they have the good of their fellow men truly at heart, so long as the present inequalities between rich and poor exist. Reformers of the modern type, however, are desirous of doing away with these inequalities ultimately, and of abolishing the need for charity which tends to make the hewers of wood and drawers of water somewhat envious of dwellers in "Jacobean houses with lovely gardens" to whom the good things of life seem to have come so easily.

Whether the Budget is, or is not, accepted by the country, surely it must be obvious to those who disapprove of it, and who are yet doing their best to broaden the ideas of mill hands and maidservants, that they are giving to these toilers the dangerous gift of knowledge; and that when they, too, begin to read books to some purpose, and attend "lectures on economics," they may form conclusions of their own as to the present distribution of the world's wealth not unlike those which are proclaimed by supporters of the New Liberalism.

Your correspondent refers to the passage in my article beginning: "And yet, after all, they (the rich) are human beings, and for the most part kindly human beings," as if these words were my own. They are, however, Count Tolstoy's, as I explained, and I think it will scarcely be disputed that the great Russian apostle of Human Brotherhood has had every opportunity of comparing the lot of the wealthy man with that of the humble toiler, since he has lived the life of both, and has penetrated to the root of those problems which distress all humane people with the sincerity of one whose days are spent entirely in the search for truth and God.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

THE NATIONAL CONFERENCE GUILDS' UNION.

SIR,—May I draw the attention of your readers to the work and aims of the above Union. The winter activities are commencing in all our churches, and I would earnestly put before ministers and lay workers in the Church and Sunday-school the claims of the Guilds' Union on their attention. It is a matter of common regret that so many of our elder scholars drift away, instead of allying themselves to the Church. The Union is an organised effort to face and overcome this difficulty. The object of a Guild is (1) to foster the religious life, (2) to inspire personal service in young people who have just reached a critical age. It has other objects as

well, such as the provision of wholesome pleasures, and the formation of literary and debating societies, &c.

But it regards these as only means to one end, namely, to help young people to realise that religion is as "natural" and as needful as anything else. It suggests that there should be a week-night meeting each month at which members should gather for a short, bright service. For this a Guild Manual is published (price 3d.), together with a very attractive syllabus of suggested subjects, and of literature on important questions of the day. The Union also offers two prizes of 10s. and 5s. respectively (in books) for the best essays by Guild members on the "Life and Teachings of Mazzini." A very common objection to joining the Union is that similar societies "do not see what great benefit it will bring to them." The Committee entirely fail to see the force of this objection in these days of the co-operative spirit. As Dr. Crooker puts it in the "Church of To-day," "The single worker for human good, how hard the conflict and how uncertain the outcome! But group the workers together, how the team work tells! Marching together the distance is short. Singing together the cheer is great. Standing together, the temptations are easily resisted. Lifting together, the burden is gladly borne. Fighting together, the victory is surely won."

The Committee is convinced that all young people's work will gain in efficiency if it has the inspiration of a strong federated movement behind it. Those who were present at the splendid Union "Rally" held in Bank-street Chapel, Bolton, last April, returned to their several Guilds greatly encouraged by the feeling of unity of purpose which characterised the gathering. I should like to enter on more details, but I am afraid I have already trespassed enough on the editor's space. I will conclude by again urging those who undertake young people's work to earnestly consider this appeal. I shall be glad to supply Guild literature, &c., and also to assist by information in any way I can.

C. M. WRIGHT.

Atkinson-road, Ashton-on-Mersey,
Cheshire.

SERVICES AT CAMBRIDGE.

SIR,—I am writing to announce to any readers of the INQUIRER whom it may concern that the Unitarian services at Cambridge will recommence on Sunday, October 17. There will be two services (morning and evening) on each of the eight Sundays of term, in the Assembly Room, Downing-street, and "those in authority" will be exceedingly glad to hear of any Unitarian freshmen (or women), who will join the congregation or the choir.

As the success of these services depends so largely upon the number of student members, it is hoped that all who can will attend them. I shall be very glad to give anyone further information at Cambridge.

R. B. ODGERS.

St. John's College, Cambridge, Sept. 25.

BOY'S OWN BRIGADE.

SIR,—May we be permitted to announce, in your columns, that the fifth "United Service for Boys," organised by the London

Battalion B.O.B., will be held in the Clarence-road Free Christian Church, Kentish Town, on Oct. 24 at 7 p.m. ?

Rev. F. Hankinson will conduct the service, and Rev. W. H. Rose will give the address.

We would draw special attention to the fact that our invitation is extended, not only to members of the B.O.B., but to all boys connected with our London churches and schools. Club managers are requested to let us know in good time if they intend bringing their members.—Yours sincerely,

RONALD P. JONES,

Chairman of B.O.B. Executive.

JOHN C. BALLANTYNE,

Hon. Sec.

25, Wansley-street, Walworth, S.E.

We have pleasure in calling attention to the celebration of the centenary of the New Gravel Pit Chapel, Hackney, on Sunday and Monday, October 17 and 18, full particulars of which will be found in our advertisement columns. Mr. G. H. Clennell, the secretary, writes:—

“As old members of the Hackney Congregation are widely scattered, and often difficult to trace, may I through your columns give to all to whom I am unable to send an individual invitation this general invitation to be present, and an assurance of a most cordial welcome on October 17 and 18.”

BOOKS AND REVIEWS.

THE HOME OF THE SOUL.*

We are told at the outset, indeed on the very cover of this volume, what is its origin and purpose. “This is the first volume issued by Mr. Wagner since he departed from his Alsatian home to establish in Paris an institution for religious culture, which he has named ‘The Home of the Soul.’ The contents comprise largely the first messages he has there delivered to his congregations, and are infused with the sweet and sane spirit he has sought to implant within those walls. Mr. Wagner has aimed to establish a dwelling, warm and hospitable, for those who have, or seek to acquire, a soul truly spiritual.” There are four excellent photographic illustrations: one a portrait of Pastor Wagner himself; another of Pastor Wagner’s New Institutional Church; a third of the interior of Pastor Wagner’s church; and the last, and by no means the least interesting, is a photograph of Pastor Wagner engaged in his favourite mode of exercise, which is sawing logs of wood with a view to the hearth, that “foyer” which has lent its name to the felicitous description of his institutional church and the title of his book—“Le Foyer de l’Ame.” There is an Introduction by Dr. Lyman Abbott, penetrating and broad-minded. In defending the title as being as appropriate as “The House of God,” he says: “The church is, or ought to be, a home for the training of the souls of men,

and characterised by a welcoming hospitality to all souls who desire either its shelter or its inspiration and its culture. That this is the aim of Pastor Wagner’s church in Paris is indicated alike by the description of the church given elsewhere, and by the sermons which constitute this volume.” The whole of his theology is summed up in a sentence in his preface: “All evil that lies in the heart and the home, in religion and in politics, all the evil in life springs from one single neglect: We ignore the divine Unknown awaiting its hour in the depths of our hearts.” “Not to gratify the hopeless ambition of theology, but to satisfy the hopeful aspiration of religion, is the aim of the ministry of Pastor Charles Wagner.” In the note describing the nature of this institutional church, with its opportunities and appliances for helpfulness and healthy amusement, we are told that “substantial contributions were made toward its erection by John Wanamaker, John D. Rockefeller, Levi P. Morton, and other American friends. The ‘Home of the Soul’ numbers between 3,000 and 4,000 adherents in all parts of Paris, including Roman Catholics, Jews, and Freethinkers, who have been attracted by the simple and forceful preaching of the famous Alsatian.” Included in the fifteen sermons of the volume is the one entitled “Show us the Father,” which was preached in Geneva on Sunday, Sept. 3, 1905 (the date is given mistakenly as Dec. 3), on the occasion of the meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, and which was translated in THE INQUIRER. The occasion is here referred to as the Congress of Liberal Christianity. One of the most illuminating of the sermons is the seventh, entitled “The Weeders,” based on the parable of the tares. The Commission at present inquiring into the censorship of plays may go far without finding anything so wise since Milton’s trust that truth is safe if left free to grapple with error. What a flash of light Wagner emits in such a phrase as, that “the adversary can become the best of allies.” We make no doubt that those who have welcomed such books as Wagner’s “Simple Life,” “By the Fireside,” and “Towards the Heights,” will equally warmly welcome this volume. The two republics make us occasionally quaintly conscious of their co-operation; and one wonders sometimes whether the kingdom of heaven is being transformed into a republic. “Everyone of us,” we read, “is a republic composed of all kinds of elements,” &c. “Then later he must begin to preside over his republic.” We fear sometimes that what must be the smooth French has led the facile translator to skid grotesquely. Alluding to the Revolution, we read: “A breath of atheism was blowing. It had become a word of command to say: ‘More than God!’” “Word of command” smacks of “mot d’ordre,” and will that pass for a pass-word? And “More than God!” seems a somnolent rendering of “plus de Dieu!” which, we suspect, is in the text. Surely the rendering must be “No more God!” This appears on p. 178. A blotch here and there on a lantern is to be regretted, but the light is too strong to be much impeded thereby.

[E. D. H. T.]

THE ETHICS OF THE CHRISTIAN LIFE. By Dr. Th. von Haering. Translated by Jas. S. Hill, B.D. Williams & Norgate. 10s. 6d.

This is not a book for beginners, and will be interesting chiefly to students of Ritschlian and other influences upon German evangelicalism. In spite of the difficult style, the first—the philosophical—part will be found stimulating and suggestive on the Free Will question. This part has been somewhat abridged in the translation (p. 95, German ed.), but we could have better spared some of the “practical” portions. Among these is a good treatment of the Catholic teaching on supererogation. On capital punishment, duelling, and other subjects, there is a constant tendency to eulogise the *status quo* and accepted German ideas. As to the rights of women, the weary sophism is repeated that they cannot carry arms, and therefore must not claim equality of political rights.

The translator has had a difficult task, and has not always been successful. The Revisionists, *i.e.*, the Socialists who do not follow Karl Marx, are made (p. 371) to “utter catch-phrases” about the iron-law of wages and the great goddess of the science of economic evolution; whereas in the original it is, of course, just these phrases that they reject. On p. 242 the passage “It is not noted,” &c., does not make sense, although the original is quite clear. The reader is pulled up with a bad jerk on p. 228—“nor can we allow it to be supposed that the question (as to permitting equivocation in certain cases) is not rightly put”—where the original says precisely the opposite. The point about students’ duelling in contrast to general military service (p. 261) has been quite confused.

THE BRIDE OF THE MISTLETOE. By James Lane Allen. London: Macmillan & Co. Pp. x.—189. 2s. 6d. net.

MR. JAMES LANE ALLEN, so well known as the author of “The Choir Invisible,” tells us in the preface to his new book that it is not a novel, but a story—the first part of a cycle of three stories which are to complete one theme. We might almost describe this as the sonata style of writing, and this first part is certainly conceived in a very minor key. It is a character study of two people, a man and his wife, living in an old farmhouse in the heart of Kentucky. At the time the story opens he has tired of her. It is not that he is in love with anyone else—he is in love rather with youth and his own manhood and the desire for new experiences. “He was in the summer woods of ancestral wandering, the fatherland of Old Desire. The blaze of uncontrollable desire was all over him. The light that she had not seen in his eyes for so long rose in them. But in fealty he was gone.” His wife, the one other character of the tale, is strong, dignified and noble, and has eyes “thornily hedged about, bringing before you a picture of autumn thistles.” She has also the gift of being always dressed in garments suitable to whatever is happening at the moment. This first part of the cycle is taken up with her somewhat morbid desire to probe to the bottom the quality of her husband’s affection for her, and the different phases of thought she goes through

* “The Home of the Soul.” By Charles Wagner. Translated from the French by Laura Sanford Hoffmann. With an Introduction by Lyman Abbott, D.D., LL.D. New York and London: Funk & Wagnall’s Company.

when she discovers how he has changed. We are left in doubt how the story will work itself out and what the sequel will be, and we await the other parts of what strikes us as an original piece of work with some curiosity. The writing is often beautiful and picturesque, though marred sometimes by mannerisms and repetitions. In places it is what the Germans would call "gesucht," as when the heroine, in the midst of her tragic appeal to her husband, pauses to pile simile on simile with a great deal of artistic self-consciousness. This is unnatural and wearisome to the reader. But, in spite of these drawbacks, the book has a charm of its own, while the descriptions of scenery are the work of a real lover of nature.

LITERARY NOTES.

MR. MAYLE, of the Priory Press, Hampstead, will publish shortly a volume of selections from the writings of the late Father George Tyrrell. It will make sufficiently clear his unique position among religious thinkers and illustrate the many phases of his rare genius. As far as possible the compiler has avoided controversial passages, and preferred for his purpose those likely to make the widest appeal to readers of all denominations. The book should serve a useful purpose in drawing attention to the devotional fervour and beauty of some of the great Modernist's writings—qualities which have been rather overlooked in the dust of recent controversies. For before everything else Tyrrell was a mystic and a devotional writer. Only the force of circumstances compelled him to enter the lists.

MESSRS. T. & T. CLARK (Edinburgh) will shortly issue "Genesis: A Critical and Exegetical Commentary," by Principal John Skinner, D.D., and Volume II. of the "Encyclopædia of Religion and Ethics," edited by Dr. Hastings. They announce an interesting joint-editorship for their "Handbooks for Bible Classes and Private Students." The place of the late Principal Marcus Dods, D.D., who was associated with Principal Alexander Whyte, D.D., in the editorship, will now be taken by the Rev. John Kelman, D.D., Dr. Whyte's colleague in St. George's United Free Church, Edinburgh.

MESSRS. LONGMANS, GREEN, & Co., are publishing another novel by Canon Sheehan (who wrote that delightful book "My New Curate"), entitled "The Blindness of the Reverend Dr. Gray." From the same house comes "Garibaldi and the Thousand," by Mr. George Macaulay Trevelyan, author of "Garibaldi's Defence of the Roman Republic"; "The Last Years of the Protectorate," by Professor C. H. Firth (a continuation of the "History of the Commonwealth and Protectorate," undertaken and left unfinished by Dr. R. S. Gardiner); a volume of "Essays" by Father Ignatius Ryder, and "Christian Ideas and Ideals: an Outline of Christian Ethical Theory," by Professor Otteley.

We are reminded by *The Nation* that it is nearly ten years since her readers had

the pleasure of seeing a new book by Mrs. Meynell, so that "Ceres' Runaway and Other Essays," which was issued last week, is all the more welcome. Some of the papers now collected have already appeared in *The Pall Mall Gazette*, and drew from George Meredith the remark that "they can be read repeatedly, because they are compact and suggestive, and at the same time run with clearness; the surprise coming on us from their combined grace of manner and sanity of thought is like one's dream of what recognition of a new truth would be." We cannot help wishing that Mrs. Meynell would once more delight us with a volume of poems. Our women writers are very prolific, but the singers are few; and which of them has given us anything to compare with that exquisite sonnet, "Renouncement," which Rossetti praised so highly?

WE learn from the *Athenæum*, that one volume will comprise the novel "Celt and Saxon," which Meredith left unfinished. Other unpublished matter will appear, including an incomplete romance and a comedy. The changes, alterations, and additions made by the author in the various editions of his works, and a bibliography, will appear in a final volume.

AN abridged translation of the famous Buddhist manual "The Path of Light," is about to be added to "The Wisdom of the East" series, published by Mr. Murray. This book, which occupies among Buddhists a place analogous to the "Imitatio Christi," has been done into English by Mr. L. D. Barnett, keeper of the Oriental Department of the British Museum.

A NEW book entitled "Lord Kelvin's Early Home" (Macmillan) embodies the personal recollections of Mrs. Elizabeth King, sister of the great physicist, who explains in her preface that "the world-wide sorrow evinced" at the death of her brother has induced her to throw open the door of an intimate past to his "unknown friends." These friends "will, like ourselves," she feels, "treasure even trifles which throw light upon his childhood, his family surroundings, and the influences which helped to mould his mind and heart."

SIR ARTHUR CONAN DOYLE, who has just left England for Gibraltar and Algiers, has written a book entitled "The Crime of the Congo." It will be issued by Messrs. Hutchinson, the price being 6d. No pecuniary benefits will be reaped from it by the author, as all profits are to be devoted to the circulation of translations in France and Germany. Sir Arthur's object has been to tell the whole horrible story of Belgian misrule from the beginning, and his conclusion is that a partition of the Congo territory among the European Powers is the obvious solution of the problem raised by it.

THE re-issue of "The Dictionary of National Biography," edited by Leslie Stephen and Sidney Lee (Messrs. Smith, Elder & Co.), is now nearing completion. The dictionary furnishes the most exhaustive and varied pictures of national life

during more than ten centuries, and contains 30,378 separate articles written by specialists in varied branches of knowledge.

MR. ROOSEVELT, who seems to lead the strenuous life wherever he may be, is making good use of his experiences in Africa, and the first of a series of descriptive articles written by him in the wilds is to appear in the October number of *Scribner's Magazine*. These articles will be illustrated chiefly with reproductions of photographs taken by the ex-President's son Kermit, and in order that none of them shall be lost, Mr. Roosevelt, by using carbon sheets, produces three copies at once. Two of these he will send registered at different times to the publishers, the third he will retain, and the whole series will extend over a year.

"ROME" (Messrs. Methuen) is the title of a new volume by Mr. Edward Hutton, author of "The Cities of Umbria," and "Florence and Northern Tuscany." The book will be illustrated in colour by Mr. Maxwell Armfield.

A COURSE of ten lectures (in German) on "Goethe's Life and Work," will be given by Professor G. Robertson, at Bedford College for Women, on Saturday mornings at 11, beginning on October 9. The course is open free to all teachers in London secondary and elementary schools, and to teachers in training, and application for admission should be made on or before September 26 to the London Education Offices, Victoria Embankment, W.C.

WE have received from the National Food Reform Association, 178, St. Stephen's House, Westminster, a new and revised edition of "Hints Towards Diet Reform, with 24 Simple Recipes," which contains an artistic frontispiece, representing the Houses of Parliament as seen from the new offices of the Association. A specimen copy, price 3d., post free, may be obtained on application to the secretary.

PUBLICATIONS RECEIVED.

From THE ANGLO-AMERICAN BOOK CO.:—"Go Forward" or, "Success is for You." 2s. 6d. net.

MESSRS. A. & C. BLACK:—"Montaigne and Shakespeare." John M. Robertson. 7s. 6d. net.

CAMBRIDGE UNIVERSITY PRESS:—"The Psalter of the Church." James G. Carleton, D.D. 4s. net.

MESSRS. CHATTO & WINDUS:—"The Rose and the Ring." W. M. Thackeray. Illustrated by Gordon Browne. 3s. 6d. net. "Camping in the Forest: the Adventures of Five Children." Margaret Clayton. 3s. 6d. net. "The Rainbow Book." Tales of Fun and Fancy. Mrs. M. H. Spielmann. Illustrated. 5s. net. "The Confessions of St. Augustine." Translated by Rev. E. B. Pusey, D.D. Illustrated by Maxwell Armfield. 7s. 6d. net.

MESSRS. J. CLARKE & Co.:—"The Christian of To-day." Robert Veitch, M.A. 3s. 6d. net.

MESSRS. T. & T. CLARK:—"Introduction to the New Testament." Theodor Zahn. 3 vols. 36s. net.

MESSRS. J. M. DENT & Co.:—"Francesco Petrarca." Poet and Humanist. Maud F. Jerrold. 12s. 6d. net.

MR. HENRY FROWDE:—"Past and Present." Thomas Carlyle. 1s. net.

MESSRS. KEGAN PAUL & Co.:—"The Celestial Keys." Irelida Sibbrens. 5s. net.

MESSRS. LONGMANS, GREEN & Co.:—"The Sayings of Confucius." Leonard A. Lyall. 3s. 6d. net.

MESSRS. LONGMANS, GREEN & Co.:—"Christian Ideas and Ideals." An outline of Christian Ethical Theory. R. L. Ottley. 7s. 6d. "German Love." F. Max Müller. 2s. "The Light of the World." Sir Edwin Arnold. 2s. net.

THE MACMILLAN COMPANY:—"Theism and the Christian Faith." Charles C. Everett, D.D., LL.D. \$2.50 net.

OXFORD UNIVERSITY PRESS:—"Modernism in Italy." Louis H. Jordan, B.D. 2s. net.

MR. T. FISHER UNWIN:—"Tanglewood Tales." Nathaniel Hawthorne. 6s. "Success Secrets." O. S. Marden. 2s. net. "The French Procession." A Pageant of Great Writers. Madame Duclaux. 12s. 6d. net. "Cornhill." "Light of Reason."

MEETINGS AND SOCIETIES.

SUMMER SCHOOL OF THEOLOGY AT OXFORD.

THE Summer School of Theology at Oxford was brought to a conclusion on Friday of last week, and the interest in the gatherings was thoroughly sustained until the close. From every point of view the promoters have every reason to be gratified with the result.

THE REV. A. L. LILLEY ON "MODERNISM."

A large audience assembled in the evening of Wednesday to hear the Rev. A. L. Lilley, who gave the first of two lectures on "Modernism." In every religious movement, he said, which is at all likely to have a wide range of influence there was always apparent besides the fundamentally religious impulse which gave it birth a distinctly contemporary note. There were forms of religious change which seemed to be unaffected by the time spirit, but their significance was rarely more than local and transitory. There were also other religious movements which had their origin in the free play of the time spirit upon the total religious tradition. Modernism was just such a movement. Between the opening of the twentieth century and the opening of the sixteenth there were very close resemblances from the religious point of view, but the real one lay in the attempt to recover from what was accidental in religion the authentic and permanent values. Whatever differences of method might exist between the two periods, their inspiration and their immediate aim remained the same—to get at the heart of religion, at its living values, and to make those values tell more directly on life. One of the most significant symptoms of this was the strange discontent with their own communion which had suddenly taken possession of many of those in the Christian churches who were most alive to religious needs. The tendency was to seek religious values outside one's own religious tradition, to become alive to the fact that the whole of the religious life was not contained within one's own communion, or even represented by it, a tendency which had exemplified with a discriminating sense what was perishable and what most worth preserving in religious values in the Roman Catholic Church. Now it was well that the members of the various Christian communions should thus realise that there might be something lacking in their own particular systems, and that they should be willing to look beyond their own borders for guidance in satisfying whatever lack there might be. It was a favourite saying of Father Tyrrell's that the truth was in

commission with all the churches, and they might say that religious life was in commission with all churches. But the significance of the tendency was that this view was a result of a general tendency, which might be said to have been found in the preferring of action over speculation, practice over the theoretical. They were beginning to see that individual conscience obtained its life generally from the social conscience, and that the social conscience might be paralysed by an artificial separation between the group consciences, supported by a practical claim to infallibility. Both these tendencies, the tendency to judge life by its fruits and to distrust the isolation of religious groups, had had their influence on religious life, particularly on Catholicism. This was but natural, for the true Catholic must strenuously resist the sectarian temper, and labour to overcome its disastrous effects; he must trust the free movement of the religious life and the interpretation of its varieties of type, whether accidental or essential, whether arising out of the stupidities of history or out of differences of human aptitude and opportunity. And a true Catholicism would also declare that there was no true difference between the world and the Church, that to-day the world is the theatre and instrument of direct Christian action. If the Church was to inspire the active world she had much to learn from the world; she could not exist for the world unless she existed also in some measure by the world. It was the distinction of Modernism that it had recognised this need ungrudgingly, and in the fullest measure. In the words of Father Tyrrell, "Catholicism stood not merely for the heaven of the gospel, but for all that has been or is in the process of being leavened by it; not merely for the fire, but for all that is burning." And again, "the Modernist loves the Church for the sake of the world and humanity; which means that he loves humanity more as the fuller and all-inclusive revelation of God."

On Thursday evening the Rev. A. L. Lilley gave the second of his two lectures on "Modernism," the name which the Encyclical of Pius X. had permanently attached to the Liberal movement in the Roman Church, as a reproach, yet which was, said Mr. Lilley, a happy description of its essential character. As Father Tyrrell had admitted "If we must have a sect name, we might have a worse than one that stands for life and movement as against stagnation and death; for the Catholicism of every age against the sectarianism of one." Modernism was before and above everything else a religious revival, a re-assertion of fundamental religious certainties, or rather of the certainty that religion was the fundamental factor in the life, whether individual or social, which would be truly human. The Modernist believed most firmly not only in the value, but in the absolute need, for vital religion of theology and institutional order; he was not individualist in the matter of religion, because life, of which religion was the highest expression, was itself the denial of a sheer individualism. He believed most firmly that the widest and richest traditions of the religious life existed in the Roman Church, and had still, in spite of the obsolete theological forms with which she had

identified it, a vivifying effect upon multitudes within her pale. The modernist view of the Church was that the institutional side of the Church had grown out of the active spiritual life of its members, was indeed nothing more than the expression of its attempt to order itself for the purposes of its own spiritual growth; the Church's doctrine was in the same way the life of its members expressing itself in terms of ordered thought. This view had far-reaching consequences. The value of the institutional ceased to be absolute and became strictly relative; the form of the institution had to abandon its claim to a divine immutability, and to rest content with a merely provisional and revisable character. Adaptability, which involved change, came indeed to be the criterion of the value of the institutional; when it ceased to express life, and to be effectively instrumental to it, it had become dangerous. "The visible Church," in the bold and decisive words of Father Tyrrell, "is not the Kingdom of Heaven, but only its herald and servant." Modernism had suffered from the loss of two great leaders recently—that of Loisy, who had found in the field of free scholarship room for the work to which he had devoted all his adult years, and of Father Tyrrell, removed by death. The recent Papal Encyclical, moreover, had driven certain Modernists to leave the Roman Church, to proclaim that it was the enemy of true Italian religion, and then to become not Modernists, but religious free lances. But Modernism had dealt the death blow to sectarianism in religious thought, and had shown that every religious society which persisted in the sectarian spirit must perish inch by inch, leaving room for new societies to arise which would be filled with the spirit of the new Catholic faith in God.

The closing meetings were held on Friday morning, the Principal of Manchester College presiding.

CHRISTIAN ETHICS.

Dr. Hastings Rashdall delivered the last of his series of lectures on "Christian Ethics." He dealt with some objections which had been made against the possibility of adopting the teaching of Christ as a moral code in the present day, the first of these objections was the charge of excessive and exaggerated altruism. Now, of all that Christ said, that was not the fact. His teaching was to love our neighbours as ourselves, not better than oneself, but this had more than once been condemned by medieval councils as heresy. But ethical teaching which did not include illustrations given in general terms would be almost useless. There were cases where to give would be cruelty, where to remit punishment would be bad for the man and for society generally. One could not deal with isolated individuals without considering other people. The political view, however, was far from the object of Christ's teaching. He was concerned with general principles, and his first work was to take the nearest illustrations which came to hand of the spirit he wished to inculcate. Nevertheless, there was nothing in his precepts or even in his more detailed examples which they had to discount to any greater degree than

that of modern moralists. There seemed no doubt that he did not convey his teaching with the remarkable literalness with which some to-day understood it. Moreover the literalness was not consistent; no one would maintain that Christ preached deliberate mutilation of the hand or foot, or that men should forgive 490 times and not on the four hundred and ninety-first. There was a great deal in his language and in his practice which showed that his teaching was not unlimited meekness or unlimited giving; and even if Christ meant his teaching to be taken literally, it would be better to follow the spirit sometimes rather than the mere letter. There could be no doubt again that he shocked the people of his day simply because he was not an ascetic, and the transcribers of the Gospels had been very diligent in introducing teaching in favour of fasting. There was only one passage in the Gospels which could be turned into a teaching of celibacy, but as that was in Matthew alone, it seemed probable that it was an ecclesiastical addition like many other passages in the Gospel. As M. Sabatier had said, Christ was not forming a new religion, but a new apostolate, a missionary band to prepare the world for the coming of the Kingdom of Heaven. But that did not mean that only those who joined that band would enter the Kingdom, and Christ's teaching with regard to renunciation of property was only applicable to those who became apostles or missionaries. He had said nothing about his conception of the person of Jesus, because he thought they were coming in the present day to agree upon a view of that in which all could join.

Prof. E. von Dobschütz (Strasburg) gave his concluding lecture on "The Eschatology of the Gospels," and at its conclusion the Rev. W. A. Garrard (Exeter) said he had been asked on behalf of the students of the School to express the thanks of all who had attended the meetings to Dr. Carpenter, chairman of the Executive Committee, to the Rev. A. J. Carlyle, and the Rev. G. W. Thatcher, the hon. secretaries. (Applause.) They had spared no pains, avoided no possible labour to make the school a success, and they could not allow one another to separate without expressing their united thanks to those who had carried out the arrangements with such complete success.

The proposition was carried unanimously.

Dr. Carpenter, in reply, said the school they thought they could claim had been a success in every direction, and to all the lecturers they owed a specially hearty vote of thanks for their assistance. (Applause.) To Prof. Dobschütz and to Prof. Lake as representatives of two great foreign universities, they were specially indebted for the luminosity and learning of their discourses. They hoped to hold another similar school in Oxford in the near future—(applause)—and though they might not all be able to attend it, he was sure they would carry away from this school the pleasantest feelings of their stay in Oxford. (Applause.) One and all would go forth to their daily work with renewed vigour, deepened faith, and enlarged experience, ready to take up again their ordinary place in life. (Applause.)

THE SOCIAL MOVEMENT.

THE recently issued report of the American Unitarian Association contains an account of the work done by the newly founded "Department of Social and Public Service," established by vote of the Association at the annual meeting in May, 1908. The department, as already mentioned in these columns, has conducted a preliminary inquiry into the social welfare work carried on by American Unitarian churches; has established a Bureau of Information and social service library, and arranged to issue a monthly bulletin, embodying suggestions for the organisation of social work or containing articles on phases of the social question. Through the department the American Unitarian Association has become a member of the American Prison Association, the Massachusetts Civic League, the National Conference of Charities and Corrections, the National Health League, and the Playground Association of America. Amongst other plans for future work, the department, in order to be in touch with legislation, proposes to appoint someone in each State to watch the introduction of Bills into the legislative bodies, in order that those which bear on social welfare may be brought to the attention of Unitarian ministers and laymen. The same report records an interesting resolution, part of which we quote, passed at a previous meeting of the Association:—

"Loyalty to this same purpose ('to do more and better work for the kingdom of God') further lays upon us the obligation to put ourselves on record as those who protest against every form of social injustice, which permits the strong to prey upon the weak, special privilege to usurp the place of equal opportunity, and which results in the embitterment of the unsuccessful, making it increasingly difficult to promote that spirit of goodwill so essential to democracy. And we therefore pledge ourselves not only to individual salvation, but to that social betterment implied in the phrase 'to do more and better work for the kingdom of God.' And we give ourselves unreservedly to that love of man, which, because it means universal brotherhood, works for international peace, honest government, the suppression of child labour, and all forms of industrial servitude, the lessening of class distinction and of race prejudice, and, in general, the upholding of the dignity of man."

* * *

The National Committee to promote the break-up of the Poor Law, which now numbers more than 5,000 members, is holding a great public meeting at St. James's Hall on Tuesday, Oct. 12, to inaugurate the autumn campaign. At this meeting, besides avowed Socialists like Mr. Sidney Webb, Mr. G. B. Shaw, and others, Sir John Gorst and Sir Gilbert Parker, M.P., Mr. G. P. Gooch, M.P., and Mr. Robert Harcourt, M.P., will attend and speak on behalf of the proposals of the Minority Report. The thought of the Poor Law Report suggests two questions: (1) How comes it that the Peers, who are so active when Budget questions are being discussed, could only muster a miserable lethargic handful in the House of Lords when the Archbishop of Canterbury raised the question of the condition of the people of England? (2) Are the Majority members of the Poor Law Commission going to take no steps to put their views before the public? (3) Do they imagine that the public, being what they are, will, without suggestion or stimulus, act upon, or even read their proposals, or is opposition to the schemes of the Minority the only thread which binds them together?

* * *

The Child-Study Society of London has arranged an extremely interesting syllabus of addresses for the coming winter, to be held at 90, Buckingham Palace-road, S.W., on Thursday evenings. The objects of the Society are the scientific study of the mental and physical condition of children and also of educational methods, with a view to gaining greater insight into child nature and securing more sympathetic and scientific methods of training the young. As the subjects may be suggestive to other societies, we mention some of them. Rev. W. Hume Campbell will lecture on the influence of child study upon religious education, Sir John Gorst on "The

Care of Children under the Poor Law," Dr. W. C. Sullivan on "The Child Criminal," Mr. A. R. Abelson on "Mental Fatigue," and Miss M. Frere and Miss C. Grant on "Children's Care Committee."

* * *

As an instance of the way in which men are now trying to translate their religion from the abstract into the concrete, we may mention that the London centre of the Wesleyan Methodist Union for Social Service have appointed a sub-committee to consider the question of recommending the insertion of a fair-wage clause in contracts for buildings erected under church auspices. Many Bibles have been made by sweated labour, and possibly some churches by work remunerated at less than the standard rate. We hope the Wesleyans will not be the only Christians who are anxious to change all that.

THE PROGRESSIVE LEAGUE.

WE would call the special attention of our readers to the Autumn Assembly Meetings of the members and friends of the Progressive League on October 9 to 12. Full particulars may be seen in our advertising columns. Most of the meetings will be held in the King's Weigh House Church and its Institute. Among the readers of papers will be the Rev. J. M. Lloyd Thomas on "Jesus in Modern Life," the Rev. A. W. Hutton, Rector of Bow Church, on "Progressive Thought in the Churches," and the Rev. G. T. Sadler, of Wimbledon, on "The Progressive League and the Teaching of Religion to Children." The Great People's Demonstration on Monday, October 11, will be held in the City Temple, at 7.30. Special piquancy attaches to the announcement that Mr. Bernard Shaw and Mr. Hall Caine will be among the speakers. For this meeting an early application for tickets to Rev. F. R. Swan, 27, Chancery-lane, is necessary. Other meetings are open to the public without tickets.

UNIVERSITY INTELLIGENCE.

THE Session at University College will open on Monday, October 4. On that day Professor Sir William Ramsay will inaugurate the work of the Faculty of Science with a public introductory lecture at 9 a.m. on "Radium Emanation; one of the Argon lines of Gases."

The Provost and Deans will attend on October 4 and 5, from 10 a.m. to 1 p.m., for the purpose of advising students as to their courses in the Faculties of Arts, Laws, Science, and Engineering; and on the same days, from 2 to 4 p.m., for the purpose of advising students as to their courses in the Faculty of Medical Sciences.

On Wednesday, October 6, at 5 p.m., Professor J. A. Fleming will inaugurate the work of the Faculty of Engineering with a public introductory lecture on "Electrical Inventions, and the Training of Electrical Engineers." Mr. W. M. Mordey, President of the Institution of Electrical Engineers, will preside at this lecture.

The work in the Faculty of Arts will be inaugurated by a public introductory lecture on Wednesday, October 6, at 5 p.m., by Professor Dawes Hicks, on "Present Tendencies in Philosophical Thought," and on the same day at 7 p.m. Professor H. R. Kenwood will give a public introductory lecture on "What Hygiene Demands of School Teachers."

On Thursday, October 7, the following public introductory lectures will be held:—At 11 a.m., by Professor Garwood, "The Origin of Scenery"; at 2 p.m., by Professor Carveth Read, "The Psychology of Character"; at 2.30 p.m., by Professor W. M. Flinders Petrie, "Styles of Sculpture in Egypt"; at 4 p.m., by Professor Foxwell, "Industrial Economics, Markets and Dealing"; at 5 p.m., by Professor Pollard, "The Royal Commission and the History School in the University of London"; at 6 p.m., by Professor Murison, "The Making of the Roman Law"; and at 6.30 p.m., by Mr. D. Jones, "The Pronunciation of Modern Languages."

The Slade School of Fine Art will open on Monday, October 4.

NEWS OF THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bolton District Sunday School Union: Conference at Bank-street.—The autumn Conference of this Union was held on Saturday at Bank-street School, where tea was served. The meeting in the evening was largely attended. The Rev. R. S. Redfern (president) referred in touching language to the late Mr. Joseph Entwistle, and paid a high tribute to his work for the Union, of which he was president a few years ago, and at the time of his death a vice-president. Mr. Thomas Harwood and Mr. Isaac Barrow added their testimonies, and amidst silence the members rose to pass a resolution of condolence. Afterwards a lecture and demonstration lesson with a class of children was given illustrating the kindergarten system of teaching infants, and in introducing the subject, Mr. Redfern stated that the time was gone past when the young children had to be content with any kind of lessons. The Sunday-school must be made as comfortable and as enjoyable for the children as the day school. The room was arranged with small chairs, &c., for the children, who, to the number of 25, now entered, headed by Miss Litterick (principal, Bank-street kindergarten) and eight assistants. The lesson, which included recitations, singing, clay modelling, and prayers, lasted close upon one hour. A paper was next read explaining all the details of this system of teaching, which instructs the children in simple and interesting ways. A few questions having been asked and answered, a vote of thanks was moved, and seconded by Rev. Peter Holt and Mr. Jos. Lancaster, *seur.*, and heartily carried.

Cullumpton.—In beautiful autumn weather the harvest festival and Sunday-school anniversary were celebrated together at Pound-square Chapel on Sunday last. A band of workers had made the chapel gay with flowers and harvest produce. The singing of the children showed careful training, and special music was rendered by Miss Hilda Galpin, who presided at the organ, and Mr. M. W. Woolcott. Mr. Worthington preached the morning sermon. The afternoon service, for the scholars and their parents, was conducted by Mr. E. Stanley Russell, of Manchester College, Oxford, who also preached to a crowded congregation in the evening. A social gathering followed on Monday evening.

Fort Road, Bermondsey.—The Harvest Festival was held here last Sunday, and proved a great success. The thanks of the congregation are due to Mr. Evershed, who again came down to officiate at the organ. The preacher was the Rev. Jesse Hipperson.

Guildford.—At the Social Questions Conference last Sunday, Mr. Arthur Wade, M.A., Professor of Geology and Mineralogy, London University, gave a thoughtful address on "Education from a Progressive Standpoint." Mr. J. Brown, head master, Sandfield School, presided. Good discussion followed. On Monday evening, Mr. Ward in the chair, Mr. Guy Kendall, M.A. (Charterhouse School) gave an excellent paper on "The Immortality of the Soul," which was well debated pro and con. The church was nearly filled.

Ilford.—On Saturday last a party of members and friends visited the Chapel of the Ascension, in Bayswater-road, where Mr. Walter Russell gave an account of the origin and purpose of the chapel, and described the exquisite pictures on its walls, painted by Mr. Frederick Shields. Afterwards the party visited the Museum of Practical Geology, where Mr. Russell briefly traced its history, and described the most interesting exhibits. The hearty thanks of the party were given to Mr. Russell at the close of a very enjoyable outing.

London: Islington.—A sale of work, in aid of the Benevolent Society, will be held in the schoolroom of Unity Church, Upper-street, on Thursday, October 7, 3.30 to 9.30. Opener, Miss H. Brooke Herford. Friends cordially invited. On Sunday, October 24, Rev. Mary A. Safford, LL.D., of Des Moines, Iowa, U.S.A., will preach morning and evening. It is desired that her visit may be made widely known, in order that good congregations may assemble to welcome her.

Manchester: Bradford.—On Sunday, the 26th inst., the Harvest services were held in the Mill-street Free Church. In the evening there was a large congregation, the preacher being the Rev. W. E. Atack, minister of the church.

Manchester.—Monton Church Re-opened. Memorial to Mr. Harry Rawson.—Monton Church was reopened on Sunday, Sept. 19, after having been closed six weeks for beautifying, the cleaning of the organ, and the installation of electric lighting. The services, morning and evening, were conducted by the minister, Rev. N. Anderton, B.A. The morning sermon had special reference to the occasion. While they rejoiced anew in the beauty of the church, he said, they must not forget that it was the beauty of holiness in them and the living sincerity of their worship that could alone give life and power to the external loveliness about them. They were themselves the church, and they were still loyal to the gospel of the inner light. Their church building was an expression of that gospel, a prayer and an inspiration in itself; but worship might be carried on within bare walls, out on the moors, or at the corners of the streets instinct with the spirit of faith. The church was a memorial of religion. And they were reminded by the memorial windows that it was a memorial of the need of religion in human life, and by the witness of human life to religion. Faithful human lives were at once the fruit and the life of religion. They were proud to add yet another name to those represented by memorials in their church. It was not inappropriate that so practical and so valuable an addition to the equipment of the church as that of the installation of electric lighting should be associated with the name of Harry Rawson. In him they recalled an outstanding example of true citizenship and of civic service. Sometimes they wondered whether they were in their religion in touch with practical life. In such a man as Mr. Rawson was they had their answer. He loved his religion and served the churches of his own faith to the best of his power. But he kept ever before him the truth that religion is for life; that its whole value and significance are found in the inspiration it gives to men to live out their highest, to carry into the press of affairs and the work-a-day world the power and the love of God. The Freedom of the City of Manchester was given to him by his fellow citizens not only as a testimony to his great services to the community, but also in recognition of the spirit in which those services were rendered. The character of the man was at the root of his power, and his religion was at the root of his character. And it was such lives as these that their church was intended to build up and consecrate; lives finding in worship and praise the inspiration for daily work and daily duty. In conclusion, they must not live on past achievement and past traditions. The work of men's hands did not last for ever. Colours faded; beautifying had to be done. "The spirit that lives and works amongst us here, the spirit that raised this church, that enriched it with beautiful memorials, that sent forth men and women consecrated to holy life and work—is the spirit that calls for renewal in the world to-day. It is ours to play our part in reviving the fading faith, the waning hope, the failing charity in the hearts of men. Vain is all the beauty of our worship, all the beauty of our faith, so long as it remains out of touch with the practical needs of the world. Our religion lives if we fight the good fight of faith, battling with unwearied hands against poverty, injustice, sin and evil, holding on high the banner of brotherhood and of a diviner and ever diviner humanity." There was a full church in the evening, and the sermon dealt with the life and personality of Dr. Johnson.

Newbury.—On the occasion of his leaving Newbury, the Rev. E. Turland was presented with a testimonial representing 160 subscribers. The presentation was made at a large gathering of friends at the invitation of Mrs. Hickman, by the Mayor, who spoke in warm terms of appreciation of Mr. Turland's work in the town, especially on the Relief Committee and in connection with the various temperance organisations. Mr. Turland, in reply, thanked all his friends, and referred with special pleasure to the character of this farewell meeting, representing all churches and parties

in the town. This, to his mind, symbolised the true Christian union or unity, which is reached, not by the breaking down of walls of demarcation, still less by the unfaithfulness of any to their own special trust, but by the spread from heart to heart and life to life of the spirit of Jesus Christ, which is the spirit of brotherhood, peace, service, and love.

Newcastle-under-Lyme.—On Sunday last the usual harvest services were held in the venerable Old Meeting House. Special sermons were preached by the minister, the Rev. G. Pegler, B.A. Thanks to the labours of Mr. E. Stapleton and others, the church was tastefully decorated with suitable offerings.

Norwich.—The Octagon Chapel was well filled last Sunday night to hear the Rev. M. Rowe's reply to Dr. Ballard's "Unanswerable Argument." Mr. Rowe commenced by making it quite clear at considerable length how far he went with Dr. Ballard before they parted so sharply and clearly upon the question of the Deity of Christ. The preacher summed up Dr. Ballard's argument in the following words: "The whole New Testament, and supremely the four Gospels, both demands for its explanation and definitely teaches a Christ who in an entirely unique and Trinitarian sense was the Son of God." He then proceeded to criticise this position as untenable on the following grounds:—(1) By quotation from Dr. Ballard's own statements, he claimed that the writer again and again receded from this definite adherence to the authority of the whole New Testament. The New Theology simply went further than Dr. Ballard in faithfulness to the Protestant principle of the claims of reason as the final court of appeal. (2) The New Theology accepted what Dr. Ballard never appears to hint at, viz., the most assured result of modern Biblical study, that within the New Testament there is a clear and distinct evolution of the conception of Christ, from the human Messiah to the Incarnate Word, but that the doctrine of the Trinity was never reached, even in the fourth Gospel. (3) The New Theology considers itself free to re-examine all these conceptions in the light of modern thought, and for the most part to adhere rather to the earlier than the later conceptions, though Mr. Rowe remarked on the Rev. R. J. Campbell's closeness to the Johannine conception. The preacher closed with an earnest plea for serious thought upon these great items, and an appeal to those who feared that Christ would emerge any less the way, the truth, the life, "Jesus, the Saviour of men." After the service a large number of people remained behind, and for more than an hour Mr. Rowe answered questions submitted to him.

Park-street Church, Hull.—A very successful and entertaining garden party was held at the residence of Mr. and Mrs. W. F. Harris, Westbourne-avenue, on Saturday last, in aid of the Church Improvement Fund. The attendance was good and the arrangements remarkably complete, the net result financially, about £30, is exceedingly satisfactory. The entertainment consisted of a series of dances, songs, and games to English Folk Music by a company of Morris dancers connected with Miss Reckitts works.

Portsmouth: High-street.—The officers and committee of High-street Chapel were particularly gratified with the improved attendance at both services last Sunday, when the Rev. Delta Evans, of London, commenced a series of special morning and evening discourses. The morning congregation was slightly above the average, while in the evening there were about 70 adults present, the majority being men—the largest congregation at this chapel for many years. An interesting account of the evening service appeared in the *Portsmouth Evening News* of Monday, with an excellent report of the sermon.

Sheffield.—The Sheffield and District Unitarian Sunday-school Union had a very happy and interesting meeting on Sept. 18 at the Old Fulwood Chapel. After tea the ordinary business was done, after which the Rev. A. H. Sayers (Congregationalist minister) gave a very interesting account of the history of the Old Fulwood Chapel, mentioning its origin, and the vicissitudes it had passed through, having been twice in the hands of the Unitarians, once in the Wesleys, and now in the hands of the Congregationalists. After this, Miss F. Jones, the delegate to the Hayfield

Summer Session, gave a very instructive account of the proceedings at the Summer Session. The Rev. J. W. Cock introduced the question of having a week-end summer session for the teachers of the Union at Bradwell, Derbyshire, about August Bank Holiday. He outlined the scheme, intimating that the Rev. J. J. Wright was willing to co-operate, and it was decided that the committee should make arrangements for a summer session to be held at the week-end of the August Bank Holiday next year.

Swansea.—Harvest Thanksgiving services were held at the Unitarian Church, Swansea, on Sunday, Sept. 26. The minister conducted the devotional services, and impressive sermons were preached morning and evening by the Rev. A. N. Blatchford, B.A., of Bristol, whose visit was very much appreciated by the large congregations assembled—especially at the evening service.

The South-East Wales Unitarian Society.—The quarterly meetings of the above society were held on Monday, Sept. 27, at the Unitarian Church, Merthyr. The business meeting at 3 p.m., and the conference at 5.30 p.m. were presided over by Mr. Gomer Ll. Thomas, J.P., of Merthyr, and there was a good attendance of ministers and delegates especially at the conference. Ten minutes' papers were read on "The Grouping of our Churches," by the Revs. Prof. Moore, B.A., and M. Evans, of Aberdare, and Mr. John Lewis, of Pontypridd. The discussion was opened by Mr. J. R. Evans, of Cefn, and among those who took part were Miss Brock, of Swansea, Mrs. John Lewis, Pontypridd; Revs. E. Ceredig Jones, M.A.; W. J. Phillips; J. Hathren Davies; J. Park Davies, B.A., B.D.; and Mr. L. N. Williams, J.P., Aberdare. The general opinion seemed to be in favour of grouping three churches under two ministers in certain districts, as the best method of maintaining and strengthening the weaker churches. But the Society did not consider itself justified in committing itself to any plan without ascertaining the direct voice of the associated churches. This the executive committee, through its secretaries, was requested to do and report to the January meeting of the Society. Mention was made at the business meeting of one or two attempts, mostly as a result of the Van Mission, to start Unitarian circles for study and worship in certain populous centres, as for instance at Mountain Ash, where the local friends are endeavouring to find a suitable meeting place. The Society expressed its readiness to do all it can to help forward these new movements, and appointed a small sub-committee to consider the prospects at some of these places. In the evening at 7, a religious service was held, and the sermon preached by the Rev. E. Ceredig Jones, M.A., on "The New Thought."

NOTES AND JOTTINGS.

ALLUDING to the arrangement by which the Rev. R. J. Campbell and the Rev. E. W. Lewis become joint pastors of the King's Weigh House, Grosvenor-square, the *Manchester Guardian* gives an interesting account of the history of the Church. "It stands on land presented by the Duke of Westminster. But it was built out of funds derived from the sale of the old Weigh House Chapel in the City, which was pulled down in order to make room for the Monument Station. This chapel stood close to the Monument, that curious memorial of the fire of London. In its day it was the most important Dissenting meeting-house in the City, for here the famous Thomas Binney carried on almost the whole of his long ministry. That was a notable ministry in many ways. Undoubtedly Binney was the most prominent Nonconformist minister in the City during all this time, and perhaps even in London, where the succession was Binney at the Weigh House, then Spurgeon south of the Thames, next Parker at the Old Poultry—moving to the City Temple that was built for him. Thomas Binney was always plain 'Mr. Binney,' though when some vain recipient of an American D.D. showed him the diploma he had just received, the grim old man, pointing to a drawer, flooded him with the remark, 'I have half a dozen of them in there.' At first his pulpit methods were viewed with some alarm. I am not aware that he was ever accused of theological heresy. But he would

take a newspaper into the pulpit and boldly apply his religious principles to current affairs. . . . In a famous essay on 'The Hard Church,' Mr. Hutton, the editor of *The Spectator* associated him with Henry Rogers, the witty Edinburgh reviewer and principal of Lancashire College, Manchester, as representatives of the peculiar type on which he was animadverting under the title. But it was scarcely just. Binney's people considered that his expositions of Bible characters were his best sermons, and they were marked by singularly sympathetic insight and dramatic vivification. His prayers, too, were very devout, and the atmosphere they created in the Weigh House is said to have been wonderfully uplifting. Such a man could not have been hard."

THE following extract is taken from the report of the Prison Commissioners and the Convict Prisons Directors which has just been issued:—"We earnestly desire that it may be found possible, by the adoption in part, or in whole, of the specific proposals that have been made for an alteration in the law of vagrancy, to relieve the prison authority of the present most unsatisfactory system of holding these men under successive short sentences whence no good can result, either to the community or to the individual himself. It is suggested that the increase of committals for larceny, and petty offences generally, may be traceable," adds the report, "to idleness or poverty resulting from lack of employment, and the power to earn money. The same phenomenon of a remarkable increase of petty offences took place in Scotland during the year, there being a rise of about 1,000 above those of the previous year, while in October last there was a larger body of ordinary prisoners under detention than had ever been in confinement in Scotland at one time. In Scotland there were 3,089 cases of imprisonment for drunkenness in excess of the average number for the previous five years. However, in this country, we are glad to report that there is a diminution in the offences for drunkenness compared with last year of no less than 1,403."

THE fifty-fourth exhibition by the Royal Photographic Society, now open at the New Gallery, is probably more widely international in its character than has been any previously held by the Society. France, Germany, Belgium, Spain, Italy, and America are all well represented in the pictorial section, and variety in style and treatment is gained in consequence. There are 214 prints shown this year against 309 in 1908, and there can be no doubt that the appearance of the walls has benefited by the suppression of all but the best work. The Scientific Section is exceptionally strong. Astronomical photographs are shown by the Astronomer-Royal, by the Fathers Sidgreaves and Cortie, of Stonyhurst College, and by Dr. Max Wolf, of Heidelberg; and spectrographic work is exhibited by Professor Zeeman, of Amsterdam, A. Fowler, of the Imperial College of Science, South Kensington, Professor Kayser, of Bonn, and by private British workers. The contributions in the field of natural history are numerous, and of a high quality, and there are many choice examples by foreign photographers, notably a group of thirteen enlargements by German naturalists collected by R. Voightlanders, of Leipzig. The radiographs on view, though not numerous, are of a specialised nature, which will appeal to experts; and the gallery in Regent-street will doubtless prove the centre of attraction to photographers until the exhibition closes at the end of October. For many years the evening lantern lectures have proved extremely popular and the programme for the current year promises well.

WE are informed that the National Peace Council invites applications to fill the post of secretary rendered vacant by Mr. H. S. Ferris, M.A., having accepted an appointment as organising secretary to the Shakespeare National Memorial Committee. We trust that a competent successor will soon be found, zealous for the promotion of peace, for the development of the national movement by tactful co-operation with existing agencies, and with a gift for organisation. Particulars may be obtained from the chairman of the National Peace Council, 167, St. Stephen's House, Westminster, S.W.

The Inquirer.

SEPTEMBER 25 contains articles on:—

"The Justification of Inquiry."
"Intemperate Reading," by Prof. FRANK GRANGER.

SEPTEMBER 18—

"Dogmatic Reaction."
"The Evolution of Socialism," by GEORGE F. MILLIN.

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MOSELEY UNITARIAN CHURCH, Birmingham.

For the last few years a number of friends of Unitarian principles have been meeting for Worship in the Dennis-road Council Schools, and previously in the Moseley and Balsall Heath Institute. Since the formation of this Congregation many have joined, and the number of members is now about 60. In addition, a Sunday School has been inaugurated, meeting twice each Sunday. The district is thickly populated, lying on the borders of Moseley and Sparkbrook, and appears to present a good field in which to spread our principles, there being no Unitarian Church within about two miles.

Feeling that at present our work is much hampered through having no building of our own, an effort is now being made to obtain a Church building, and with this object we appeal to the Unitarian public for help, and for the same purpose are holding a Bazaar on November 11, 12, 13 next.

Contributions to the Building Fund or the Bazaar will be gratefully received and acknowledged by the Treasurer, Mr. E. G. PILLER, Braithwaite-road, Sparkbrook, Birmingham; or the Secretary, Mr. LEWIS LLOYD, Church-road, Moseley, Birmingham. Gifts of articles or money for the Bazaar should be sent to either of the above, or to Mrs. TITTERTON, The Uplands, Greenhill-road, Moseley, on behalf of the Ladies' Committee.

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Sunday, October 10.—REV. MARY A. SAFFORD, of Des Moines, Ia., U.S.A., will preach Morning and Evening at 11.15 and 7.

Sunday, October 17.—CENTENARY SERVICES, conducted by Rev. HENRY RAWLINGS, M.A., and Rev. R. H. U. BLOOR, B.A., of Exeter, Morning and Evening, at 11.15 and 7.

Monday, October 18.—CENTENARY CELEBRATIONS. Public Meeting at 7 p.m.

Past Members of the Congregation and friends from other London Churches specially invited.

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Preacher: Rev. CHARLES ROPER, B.A.

JOHN HARRISON, Esq. (President of the British and Foreign Unitarian Association), will preside at the Organ at both services.

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LANTERN LECTURE: “IN THE CROW'S NEST.”—E. W. LUMMIS, M.A., Henley Grove, Henleaze, Bristol.

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